THE MANKIND QUARTERLY

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Crime as Destiny
A Study of Criminal Twins

Professor Dr. J. Lange

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Translated by Charlotte Haldane

Foreword by J. B. S. Haldane

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This is a reprint of the original 1931 translation by Charlotte Haldane of the pioneer 1928 study conducted by J. Lange of the criminal records of a number of monozygotic and dizygotic twins. It is a work of outstanding interest to all who students of criminology, heredity or twin studies.

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Individual & Group Character in the Social Psychology of William McDougall

Kevin Lamb
Washington, D.C.

As a pioneering social psychologist, William McDougall (1871-1938) proposed a theory of human behavior that underscored the influence of group character. In *The Group Mind*, McDougall identified what he called "the principles of collective psychology" and explained how basic human drives, as natural inherited instincts, form the basis of human conduct. According to McDougall, the cohesive nature of various groups rests upon the intrinsic collective mentality of its individual members. Variation in human behavior stems from intrinsic differences in disposition, temperament, intelligence, and character which reflect distinct yet heterogeneous cultural, ethnic and national patterns. His work, though sporadically vague and subjective, recognized various distinctions among national cultures – traits and characteristics which transcend the level of the individual and create the collective identity and distinctive qualities of human groups. The following comparative analysis examines McDougall's notion of 'group character' and the underlying factors that establish the validity of McDougall's hypothesis.

Key words: *Social Psychology, Instinct, Character, Heredity, Culture, Ethology, Behaviorism and Race. Willam McDougall.*

In the social sciences, the concept of character is a thread that links behavioral traits to human conduct. For example, a focal point of interest in the study of juvenile delinquency is the unstable *character* of the sociopath. Contemporary authors such as political scientist James Q. Wilson and former education secretary William Bennett view the prevalence of juvenile delinquency as a defect of character and moral development. By the same token, character also encompasses a universal set of leadership traits. Character remains an essential human attribute for the military and foreign service to effectively manage combat operations and diplomatic affairs. In common parlance, the notion of "character" refers to a consistent

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manner of conduct in human affairs.[1]

What is the essence of "character"? What does it mean to suggest that someone lacks "character"? What factors determine the moral bonds that integrate character and behavior with human nature? To what extent are differences in "character" a reflection of innate *individual* or *group* traits and predispositions? How does race or ethnicity influence differences in "character"? Are "stereotypes" based upon a valid set of broader traits that, while often exaggerated, signify reasonably accurate patterns of group-based conduct?

The contemporary notion of character is used to differentiate individuals or groups in terms of *consistency* of behavior. Predictable patterns of conduct emerge over time in how individuals react to a given set of circumstances. The same is equally true of groups. Just as certain behavioral norms are expected from clergymen, *differences* in behavioral norms distinguish other groups – whether it's a religious sect or an elite military unit. The empathy of a priest or the pugnacity of a Green Beret are typical forms of conduct in relation to their group's own *behavioral norms*. As Abraham Roback once pointed out, "character implies human differentiation."[2] While the factors that influence human behavior stem from multiple sources, such factors are ultimately attributed to a combination of both heredity and environment.

As the dean of social psychologists, William McDougall (1871-1938) has not been adequately appreciated for his contributions to the psychological foundations of human nature. McDougall noticed a relationship between character and *innate* differences in human qualities. What McDougall referred to as mental and moral

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[1]Bennett, William J. *The Book of Virtues: A Treasury of Great Moral Stories*, Simon & Schuster, 1993. Wilson, James Q. *The Moral Sense*, The Free Press, 1993. Wilson, James Q. *On Character*, The AEI Press, 1991. Interestingly, despite thoughtful chapters on the following virtues: self-discipline, compassion, responsibility, friendship, work, courage, perseverance, honesty, loyalty, and faith, Bennett's popular book on raising moral children devotes little if any reflection to the *foundations* of character outside the context of parenting. What is it? What shapes and sustains character? How is it defined? What traits correlate with character? How do people differ in terms of character?

[2]Roback, A.A. *The Psychology of Character*, Harcourt, Brace & Co., 1927, p. 385.

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endowments are considered to be major dimensions of personality traits; e.g., temperament, intelligence, introversion and extroversion. From McDougall's perspective, the concept of character extended to groups as well as individuals. He accepted the idea of 'national character' and, more implicitly, the controversial notion of 'racial character'.[3]

The Nobel prize winning ethologist Konrad Lorenz credits McDougall for discerning the instinctive nature of human responses to emotion-laden drives.[4] Although Lorenz highlighted weaknesses in McDougall's theory of instincts, namely that the exclusive focus over causal relationships between instinct and action neglected "the *evolution* of instinctive actions" as well as "the *comparative* ethological approach," Lorenz argued that "we must nevertheless admit that his approach to "emotions" and instincts, *insofar as it is applied to human beings*, is not only extensively correct but also reveals a certain genius in its intuitive grasp!".[5]

The following paper examines McDougall's concept of group character against contemporary research in the behavioral sciences. In some regards, McDougall sketched out the broader theoretical domain of critical issues that have dominated the fields of differential psychology, behavioral genetics, sociobiology and human ethology. McDougall's work laid the foundation for the empirical study of human behavior.[6] To the extent that his efforts mapped out the perimeter of the forest, others since have successfully identified

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[3]Barker, Ernest *National Character and the Factors in its Formation*, Harper & Brothers, 1927, p. 11. McDonough, Sister Mary Rosa *The Empirical Study of Character*, The Catholic University of America, Dissertation, 1929, p. xi. McDougall William *Character and the Conduct of Life*, Methuen, 1928. Sorokin, Pitirim *Contemporary Sociological Theories*, Harpers & Brothers, 1928, pp. 219-308.

[4]Lorenz, Konrad *The Natural Science of the Human Species*, The MIT Press, 1996, p. 249. Schiller, Claire H. *Instinctive Behavior: The Development of a Modern Concept*, International Universities Press, 1964, pp. 156-163.

[5]Lorenz, 1996, p. 249.

[6]Hearnshaw, Leslie *A Short History of British Psychology 1840-1940*, Barnes & Noble, 1964, pp. 185-195. McCurdy, Harold "William McDougall" in *Historical Roots of Contemporary Psychology*, Benjamin B. Wolman, 1968, pp. 111-130. Smith, F. V. *Explanation of Human Behavior*, Constable & Co. 1960, pp. 119-197. Spearman, Charles "The Life and Work of William McDougall" *Character & Personality* 1939, 7: 175-183.

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critical features in the terrain of human nature.

William McDougall: A Biographical Sketch

William McDougall, the son of a manufacturing chemist and a descendant of distinguished English ancestors, was born on June 22, 1871 in Lancashire. One of McDougall's grandfathers was a pupil of John Dalton, the atomic theorist, and developed close friendships with the chemist Angus Smith and Sir James Simpson, the first surgeon to use chloroform as an anaesthetic. As a successful businessman, McDougall's father was a chemical manufacturer who also established an iron foundry and eventually acquired a paper-pulp factory. McDougall's father moved the family to a suburb of Manchester where they lived comfortably in a large house complete with several servants, a stable for his father's horses and a tennis court.[7]

As a precocious child, McDougall's exceptional ability was a distinguishing trait that, unlike most of his peers, accelerated his level of educational attainment at an early age. For example, at the age of five he was the youngest student in his class at a private boys' school. By the time he was six, he had excelled in "Euclid" and had mastered introductory level Latin and French. At 15, he entered Manchester University and obtained first class honors in science four years later. In December 1889, McDougall won a scholarship to St. Johns College, Cambridge University, where he studied physiology in the pursuit of a medical degree.[8]

McDougall's mother died of cancer during his freshman term at Cambridge. In an autobiographical account, McDougall described how the experience of his mother's death reinforced his skepticism toward orthodox religious beliefs.

> This incident completed the destruction of any remaining orthodox belief in a beneficent Providence. That a gentle woman

[7]McDougall, William "Autobiography" in Carl Murchison (Ed.) *A History of Psychology in Autobiography* Vol. 1, Clark University Press, 1930, p. 191.
[8]Ibid, pp. 192-194.

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> whose whole life had been the blameless and faithful discharge of her natural duties, involving constant self-sacrifice, patient self-control, and active effort on behalf of others, that such a woman should die such a death was an unforgivable outrage – if there were any personal and all-powerful Director of our destinies. The moral of it for me was that mankind must rely upon their own efforts to ameliorate their lot; prayer as a petition for help or protection from evil was a childish substitute for personal effort. Only scientific research could mitigate such horrors in the future.[9]

In 1894, after attaining top honors on the Tripos exams, McDougall received a scholarship at St. Thomas Hospital in London. McDougall's medical training, which included research under the direction of the Nobel prize winning neurophysiologist, Sir Charles Scott Sherrington, eventually kindled an interest in studying the brain and nervous system. A major influence on McDougall's outlook and professional direction was William James' *Principles of Psychology*. McDougall began to cultivate a wider preoccupation in "psychophysical" problems, focusing more and more on the intricacies of the mind.[10]

During this period of medical research, McDougall was invited to participate in the Cambridge Anthropological Expedition to the Torres Straits, under the direction of Alfred Cort Haddon and W. H. R. Rivers.[11] Early in this undertaking he joined Charles Hose, a former administrative cadet of Sarawak, and together they produced a detailed ethnological survey of the indigenous tribes of Borneo. The results of this anthropological expedition were published in what one contemporary Borneo researcher describes as "an authoritative source for some of the most interesting cultural traditions of Borneo." Hose and McDougall chronicle the cultural traditions and social customs of this indigenous population in their classic work *The pagan Tribes*

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[9]Ibid, pp. 196-197.

[10]Ibid pp. 197-199.

[11]Hearnshaw, 1964, p. 185. Greenwood, Major and May Smith "William McDougall 1871-1938" *Obituary Notices of the Royal Society*, 1939, p. 39. Hart, Keith "The Place of the 1898 Cambridge Anthropological Expedition to the Torres Straits (CAETS) in the history of British social anthropology," lecture at St. John's College, Cambridge, 8/10/98.

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of Borneo.[12]

Originally published in 1912, the study documents in unprecedented detail turn-of-the-century tribal life among the Iban, Kayans, Kenyahs, Muruts, Punans and Klemantans just prior to industrialization. The two volume work covers a wide ethnological scope: tribal structure, rank, magic, mythology, totem rituals, head-hunting practices, agriculture, hunting, warfare, handicrafts, spiritual beliefs, social customs, routine daily life, decorative art and the tribal significance of tattoos. The findings represent the culmination of their own field work, which include detailed physical measurements of tribal representatives, psychological comparisons, and photographic illustrations from first hand observations. Although McDougall described his own role in this landmark study as merely that of a 'midwife', assisting Hose primarily in the writing and organizing of material, it nonetheless confirms the versatility of McDougall's professional caliber as anthropologist, medical student and psychologist.[13]

Two years after being elected to a Cambridge University Fellowship at the age of 27, McDougall married Anne Hickmore. Following a brief courtship, their marriage lasted as an enduring union which produced five children. Their eldest son Kenneth graduated with top honors from Duke University, established an academic career in Edinburgh and eventually died during combat operations in World War II, after a brief period of distinguished service in the Royal Air Force. Angus, McDougall's youngest son, lived in Durham, N.C. and became an accomplished artist and sculptor in the local community.[14]

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[12]Durrans, Brian "Introduction" Charles Hose & William McDougall *The Pagan Tribes of Borneo*, Oxford University Press, 1993, pp. vi-xli.

[13]Ibid.

[14]McDougall Collection, Duke University Archives, Duke University Library, Durham, NC., (Family papers on Kenneth and Angus include: correspondence, graduation certificates, art work, poems, obituary notices and various newspaper clippings. An official transcript of Kenneth McDougall's college record as an undergraduate at Duke University from 1927-1930 indicates an "excellent record" of high marks, 90 or above in most subjects with a concentration in core scientific courses: chemistry, physics, botany, zoology, embryology and organic chemistry.)

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McDougall began his academic career as Reader in Experimental Psychology at University College in London (1902-1904). After this Brief appointment, McDougall accepted the position of Wilde Reader in Mental Philosophy at Oxford University, a post that he held for the next fifteen years. His experience at Oxford University reveals a sense of indifference and frustration.

> I had begun to realize that I was throwing my seed on stony ground, that my work along the lines I was pursuing could not find a public... [But] I was neither fish, flesh nor fowl. I was neither a scientist nor a philosopher *pur sang*. I fell between two stools. The scientists suspected me of being a metaphysician; and the philosophers regarded me as representing an impossible and non-existent branch of science. Psychology had no recognized place in the curricula and examinations.[15]

Shortly after the outbreak of World War I, McDougall enlisted as a private in the French army. After six months of service, he then received a commission of Major in the Royal Army Medical Corps. His medical background and psychological research on the nervous system assisted in treating "shell-shocked" soldiers where he was put in charge of a hospital section comforting mentally disturbed combat veterans. He returned to Oxford University in 1919, only to find that his lab was taken over by the Physiological Department because of war time developments and the lack of student accommodations.[16]

In 1920, McDougall decided to leave his native country, accepting an invitation to fill the Chair of Psychology at Harvard University.[17] It afforded him the opportunity to pursue his work in a country where psychology was an emerging intellectual field, away from the hostility that McDougall encountered from his British contemporaries. By following William James and Hugo Munsterberg as the third successor to the Harvard Chair, McDougall solidified his

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[15]McDougall, W., 1930, p. 207.

[16]Ibid, pp. 210-211.

[17]*Harvard University Bulletin*, 10/16/19. *Historical Register of Harvard University 1636-1936*, Harvard University, 1937, p. 312. Morison, Samuel E. (Ed.) *The Development of Harvard University*, Harvard University Press, 1930, pp. 220-221.

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status as a prominent psychologist at America's premier Ivy League University. His tenure at Harvard proved to be a challenging period since McDougall's own work clashed with two prevailing currents in American psychology: behaviorism and experimental psychology. The behaviorist doctrine of John Broadus Watson, professor of psychology at Johns Hopkins University, shaped much of the focus and direction in American psychology. Likewise, American psychologists treated the 'arm chair theorizing' among British psychologists with disdain. Burt summarized McDougall's Harvard experience this way;

> In 1920 McDougall accepted the Chair of Psychology at Harvard – a post that had been held by James and enjoyed the highest prestige in the psychological world. There he found himself beset by a hostile band of behaviorists, who were proclaiming a crude mechanistic version of the old physiological associationism, long defunct in England.[18]

McDougall took a sabbatical leave in June 1926 in order to travel and finish two books. He spent the summer in England, the winter in Florence, Italy, toured the Orient in the Spring of 1927, and sailed to San Francisco for summer lectures at the University of California.

During this same time, Duke University president William Preston Few began to solicit recommendations for vacant faculty positions at Duke. In seeking out a psychologist with stature and experience to establish the newly created Department of Psychology, Few consulted with McDougall for advice as to whom he would recommend for this important endeavor.[19] In an exchange of confidential correspondence with prominent Boston residents,

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[18]Burt, Cyril "The Permanent Contributions of McDougall to Psychology", *British Journal of Educational Psychology*, 1955, Vol. 25, p. 16.

[19]Worthington, Tom "William McDougall and the Beginnings of Psychology at Duke University 1926-1929" Unpublished Manuscript, 4/1/74. Kello, John E. "William McDougall and the Establishment of Psychology at Duke University: A Brief Reflection" American Psychological Association paper 8/12/88. McDougall Collection, Duke University Archives. (See also selected correspondence between McDougall and Few from April-October 1926.)

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Edmund D. Soper, Dean of the School of Religion at Duke University, asked how McDougall was regarded in the Ivy League community. Most of the responses acknowledged McDougall's stature as "one of the top ten psychologists in the world" while one individual raised questions about the source of McDougall's dissatisfaction with Harvard. Shortly thereafter, following a brief exchange of correspondence, Few eventually contacted McDougall directly and, after suggesting several leading candidates, McDougall expressed his own interest in the position. By offering him a lucrative salary (McDougall noted that he would accept no less than $9,000 annually; his salary at Harvard was $7,500), and free reign over the newly formed psychology department, Few lured McDougall away from Harvard to the more congenial surroundings of Duke University.[20]

McDougall played an instrumental role in bringing the world-renown psychical researcher J. B. Rhine to Duke. The two collaborated on a joint research project in establishing an institute that would facilitate cross-disciplinary research into the study of human nature. In letters to Few and the Duke's 'Board of Trustees', both proposed the formation of a research institute that would primarily "build a pyramid of knowledge that should be the basis of the sciences of man," encompassing the fields of general biology, zoology, theory of evolution, genetics, physiology, human morphology, physical anthropology and ethnology.[21]

Early in 1938 McDougall became ill and in February of that year was diagnosed with cancer. In letters to President Few, McDougall urged him to select his replacement while there was enough time for the administration to scrutinize the credentials of his successor.[22]

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[20]Durden, Robert F. *The launching of Duke University 1924-1949*, Duke University Press, 1993, p. 114.

[21]See Board of Trustee file, "Institute for Research in the Sciences of Man: 1931-1939" McDougall Collection, Duke University Archives.

[22]McDougall Collection, Duke University Archives, Duke University Library. In a letter to President Few, dated April 7, 1938, McDougall writes, "Since it is clear that I cannot hope to be more than a partial invalid henceforth, I hasten place my resignation in your hands herewith, in order that you may be unhampered in making plans for the future of the Department of Psychology." Few replied in his letter of April 9, 1938, "I have read with a great deal of interest your letter written to me yesterday [*sic*] from the hospital I have no thought of Accepting your resignation but instead your present position will be continued,

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Shortly before his death, St. John's College, Cambridge University awarded McDougall an honorary doctorate in science.[23]

In fighting the painful illness of terminal cancer, McDougall worked to the bitter end, finishing the final chapter of his last book, *The Riddle of Life*, shortly before his death.[24] The eminent distinction that McDougall acquired at the time of his death is reflected in the obituaries from late November 1938.[25]

When McDougall died on November 28, 1938, a number of individuals wrote to his widow, including among others Julian Huxley, Cyril Burt, Edward C. Tolman, Edwin Boring, and Margaret Sanger, conferring their sorrow over the death of her esteemed husband.[26]

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even though I know you will in any event need to be relieved of most of your obligations...There is no hope whatever of filling your place."

[23]McDougall Collection, Duke University Archives, Duke University Library.

[24]Zener, Karl *Science,* March 3, 1939 Vol. 89, No. 2305, pp. 191-192. Of McDougall Zener writes, "To each of his departmental colleagues he was a personal friend, and his department was run intellectually and administratively in a spirit of absolute democracy. Characteristic to the end were his vigor, keenness, flexibility, open-mindedness. Always bold in his thinking and insatiably curious concerning every type of mental phenomenon, he believed that study at the fringes of psychology (as in psychic research) would yield valuable further insights into human nature. His great courage and strength of character were brought into relief during his last months. Very weak, and suffering from a painful cancer, he wrote the final chapter of his book lying on his back, and, until physically unable, walked to the laboratory to run final control trials in his Lamarckian experiment".

[25]*Durham Herald*, November 29, 1938. On McDougall's career, the *Herald* notes that he was "a scholar of eminence and world-renown, attracting to Duke for visits and consultation many scholars and students from many parts of the country and abroad, Dr. McDougall was exceedingly modest and kindly in his contacts with all. No survey of the field of psychology is written without due consideration of Dr. McDougall's life and work, and no university or college library is without a collection of his works".

[26]See McDougall Collection, Duke University Archives, Family Correspondence. Including letter to Anne Hickmore McDougall from Julian Huxley, Zoological Society of London, November 30, 1938. In other letters of condolence, Professor Edward C. Tolman writes, "I feel that I owe a great deal to Professor McDougall both professionally and humanly. Although I did not always agree with him, I nevertheless feel that fundamentally I owe most of my own scientific development to ideas which I got when I first read his Social Psychology. And as a man he was always very much of an ideal for all of us" (Letter dated December 22, 1938). On November 28, 1938, Edwin Boring writes in a letter to McDougall's widow, "He was, I know, a man of supreme courage as well as insight. He was loyal to his convictions and he took his full share of misunderstanding on that account". In a letter dated December 2, 1938, Cyril Burt conveys his distress upon reading McDougall's

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A brief memorial service was held in the chapel on the Duke University campus in the Spring of 1939.[27]

McDougall's Social Psychology

In addition to his having established the psychology department at Duke University, McDougall's accomplishments over the course of his academic career are quite extensive: co-founder of the British Psychological Society, Fellow of the British Royal Society, member of numerous European honorary societies, founder of the *British Journal of Psychology*, co-editor of the *Journal of General Psychology* and *Journal of Parapsychology*. His scholarship appeared in academic serials such as *Character and Personality*, edited by Charles Spearman and published by Duke University Press, in addition to leading works of reference like the *Encyclopedia Britannica* and *Dictionary of American Biography*.

As the author of 22 monographs and 160 papers that appeared in over 66 periodicals, McDougall left an impressive body of work, most of which unfortunately remains little more than a footnote in the annals of psychology. His seminal study, *Introduction to Social Psychology*, first published in 1908, had undergone 29 editions by 1948. Hamilton Cravens notes that "McDougall's impact among educated Americans was greatest, not among experimental psychologists, but among writers, commentators, and professionals in other fields interested [in] psychology's social applications. Between 1900 and 1920 at least six hundred books and articles published in America and England advanced the instinct theory, and most published after 1908 cited McDougall".[28] However, Cravens underestimates the extent of McDougall's influence within his own

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obituary in *The Times*, noting "I myself, of course, owe infinitely more to him than I do to anyone else. It was his lectures when I was an undergraduate that first aroused my interest in psychology, and all my work has been based on his teaching. It was his very kind influence with Sir Charles Sherrington that got me my first post at Liverpool, and later on his advice and support that secured me the position that I held for some many years under the London County Council...The loss to English psychology will be irreparable".

[27]Ibid.

[28]Cravens, Hamilton *The Triumph of Evolution: American Scientists and the Heredity—Environment Controversy, 1900-1941,* University of Pennsylvania Press 1978, p. 77.

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field. In his historical account of American psychology, Roback once described McDougall as "the leading psychologist in the English-speaking world".[29] The volume of mail that McDougall's wife received shortly after his death from psychologists around the world indicates the influential shadow that McDougall projected over his profession.[30] Helge Lundholm summarized McDougall's legacy in a forward to Anthony Lewin Robinson's 1943 *Bibliography*;

> From first to last, McDougall's writing shows a remarkable consistency; few scholars have had to withdraw less than he. This does not mean that his thinking stagnated in certain channels during his early career; it means, rather, that his thinking evolved organically, assimilating domain after domain of human affairs. Within the field of psychology proper, few authors have covered the ground that McDougall covered. He wrote comprehensively on general psychology and on psychophysiology; on social psychology, on abnormal psychology, on comparative psychology—including animal psychology and the psychology of primitive man; on the relation of psychology, on the one hand, to philosophy and, on the other hand, to the rest of the social sciences; on mental hygiene and eugenics; on the relation of psychology to religion; and on parapsychology.[31]

Given McDougall's prominence earlier in this century, why is his legacy nearly forgotten sixty years after his death? The answer is related to the overall theme of this paper; McDougall accepted as reality *innate racial differences* in not only physical traits but in mental and moral endowments as well. Although most of his published views were not considered extreme in his day, such convictions ran afoul of

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[29]Roback, Abraham A. *The History of American Psychology* Collier Books, 1964.

[30]McDougall Collection, Duke University Archives. (See family papers, Anne Hickmore McDougall.)

[31]Lundholm, Helge (forward) Anthony Lewis Robinson *William McDougall, M.B., D.Sc., F.R.S. A Bibliography* Duke University Press, 1943, p ix.

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social science orthodoxy during the last half of the twentieth century.[32]

Anti-hereditarian sentiments continue to dominate the social sciences, anthropology and sociology in particular. As a result, "progressive" social scientists who emphasize the significance of culture or social environment in behavioral development are widely cited for their wisdom and scholarly expertise. Popular figures like Franz Boas, Margaret Mead, Ruth Benedict, John B. Watson, Otto Klineberg, John Dewey, Leon Kamin, Robert Coles, Stephen J. Gould, Richard Lewontin, Christopher Jencks, and the late pediatrician Benjamin Spock, achieved prominence, not so much for the validity of their work, but primarily because their own ideological outlook reflected the predominate egalitarian current of contemporary pop-culture.[33] As heretics, McDougall and other like-minded scholars have been ignored because their views were and remain anathema to the prevailing cultural milieu. Notwithstanding a legacy of innovative work, the reputations of the deceased are often cannibalized by their detractors. Ostracism is the contemporary price

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[32]Barkan, Elazar *The retreat of scientific racism: Changing concepts of race in Britain and the United States between the world wars*, Cambridge University Press, 1992. Degler, Carl *In Search of Human Nature: the decline and revival of Darwinism in American Social Thought*, Oxford University Press, 1991. Haller, Mark H. *Eugenics: Hereditarian Attitudes in American Thought*, Rutgers University Press, 1984. Hannaford, Ivan *Race: the history of an idea in the West* Johns Hopkins University Press, 1996. Hannaford, Ivan "The Idiocy of Race" *The Wilson Quarterly*, Vol 18, No. 2, Spring 1994, pp. 8-35. Hawkins, Mike *Social Darwinism in European and American Thought, 1860-1945: Nature as model and nature a threat*, Cambridge University Press, 1997. Kelves, Daniel *In The Name Of Eugenics: Genetics And The Uses Of Human Heredity*, Knopf, 1985. Kuttner, Robert E. *Race and Modern Science*, Social Science Press, 1967. See also, Montagu, Ashley *Statement on Race*, Henry Schuman, 1951.

[33]Freeman Derek, *Margaret Mead and Samoa: the making and unmaking of an anthropological myth*, Harvard University Press, 1983. Freeman, Derek *The fateful hoaxing of Margaret Mead: a historical analysis of her Samoan work*, Westview Press, 1999. Gould, Stephen J. *Mismeasure of Man* Norton, 1996. Jencks, Christopher *Inequality: a reassessment of the effect of family and schooling in America*, Basic Books, 1972. Kamin, Leon *The Science and Politics of IQ*, Erlbaum, 1974. Lewontin, Richard, Steven Rose & Leon Kamin, *Not in our Genes: biology, ideology, and human nature*, Pantheon Books, 1984. Rushton, J. Philippe "The Mismeasure of Gould", *National Review* September 15, 1997, Vol. 49, p. 30. Watson, John Broadus *Psychology, from the standpoint of a behaviorist*, Lippincott, 1919.

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of a 'politically incorrect' legacy.[34]

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[34]*Chronicle of Higher Education*, "Old Debate Over U. Of Hawaii Building's Name Is Rekindled", January 23, 1998, p. A8. See also "Porteus Biography", ISAR web site (http://www.feris.edu/htmls/OTHERSRV/ISAR/porteus/stannard.htm.) The successful campaign to rename Porteus Hall on the campus of the University of Hawaii in April 1998 exemplifies the 'PC' crusade to depict anti-egalitarian scholars as genocidal war criminals. In a smear-by-association act of defamation, ISAR engages in guilt-by-association tactics and out-of-context distortions to malign their adversaries. (Morton Hunt accurately refers to this recent academic trend as the 'New Know-Nothings'.) Fueling the effort to rename Porteus Hall is Dr. Barry Mehler, whose professional career consists of maligning the professional reputations of distinguished scholars—living or deceased. In a distorted account of Porteus' work and career, Mehler portrays the former inventor of the Porteus Maze test as a cruel and sinister rogue. Mehler castigates the Australian-born psychologist for his published views, yet ignores 99% of Porteus' own work. As a recipient of the Distinguished Contributions award of the American Psychological Association (APA), Porteus achieved world-wide honorary recognition for psychological research in 1962. He was an honorary member of Phi Beta Kappa, a member of Sigma Xi, and in 1947 gained literary recognition for his *And Blow Not the Trumpet* as the best book on Hawaii. Perhaps best known for his cultural study of Australian Aborigines, Porteus rejected the rigid environmentalist explanation of ethnic and racial differences in intelligence. His own conclusion that both genetic and environmental factors contribute to individual and group differences in IQ stems in part from years of firsthand field and clinical research. In *Primitive Intelligence and Environment*, Porteus foreshadows Herrnstein and Murray's assessment of ethnic differences in *The Bell Curve*:

> It cannot be emphasized too strongly that the question is not necessarily one of racial superiority but of racial differences. Indeed it is most unlikely that any race will have developed all-round mental superiority. There is no tribe of super-men in either man or physical attributes. The Australian aboriginal or the Negro may quite conceivably in some directions be superior to the white men. The fact that there is also overlapping among races so that very intelligent men may be found among primitive races and very unintelligent among the civilized needs no demonstration.

Porteus maintained that the nature/nurture aspects of ethnicity and IQ are matters of human differences, which in terms of race indicate a vast range of group overlap rather than group superiority or inferiority. Like his other target of character assassination—the late eminent psychologist Raymond B. Cattell—Mehler concocts imaginary arch-fiends of academe as strawmen in order to justify a social crusade that combats the sinister influence of 'politically incorrect' professors. In this case, Mehler depicts Porteus, his life's work and the respect he once earned from his contemporaries with a malicious disregard for the truth. This criticism of both Porteus and Cattell's work involves no reflection or consideration over issues of any substance. The essence of Mehler's critique reflects neither matters of fact nor truth, but image and perception; a flagrant ideological assault on prestigious reputations that remains nothing short of character defamation.

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By refusing to run with the pack, McDougall charted his own independent career as a non-conformist and intellectual maverick. Despite his convictions regarding heredity he instigated his own experiment to test the Lamarckian theory that some acquired characteristics were inherited. But since he spent most summers in the UK, his assistants in the psychology department at Duke managed the experiment in his absence and McDougall may not have been responsible for the resulting evidence that seemed to support Lamarckian theory, and which F.A.E. Crew at Edinburgh was unable to replicate in a far larger study involving 2500 rats over 18 generations.[35]

Perhaps best known for his work in social psychology, McDougall outlined a systematic theory of human nature, and was arguably *the* founder of 'social psychology,' second only to the distinguished sociologist Edward Alsworth Ross. His introductory textbook appeared in October 1908, just five months after the publication of Ross' brief monograph.[36] Human behavior according to McDougall is essentially the product of instinct-driven innate tendencies. This goal-directed conduct stems from several intrinsic drives: fear, love, hate, hunger, empathy, anger, vanity, and sex. People exhibit a range of basic tendencies, *innate propensities* which produce *behavioral differences*. In terms of human conduct, these underlying innate factors, when coupled with both the social environment and emotions, generate *sentiments*.[37] Burt carefully summarized McDougall's concept of human nature.

> Like other animals, man inherits certain neural mechanisms or "dispositions"; and these, it was assumed, force him to attend to certain environmental situations as they arise, to get emotionally excited as a result, and to react, vigorously and at first almost automatically, in a way more or less appropriate to the occasion. In humbler animals such "innate goal-directed tendencies" are called

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[35]Crew, F. A. E. "A Repetition of McDougall's Lamarckian Experiment", *Journal of Genetics*, 1936, Vol. 33, pp. 61-101.

[36]Ross, Edward A. *Social Psychology*, Macmillan 1908.

[37]McCurdy, Harold "William McDougall", *Historical Roots of Contemporary Psychology* (ed.) Benjamin Wolman, 1968, pp. 123-127.

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> instincts; and in man they appear to form the foundation out of which each of us progressively develops his own personality or character.[38]

McDougall rejected Watsonian behaviorism not only for its "mechanistic" interpretation of human conduct but also for its denial of "human nature," which he regarded as a fallacy. Accordingly, the notion that human behavior consists of nothing more than conditioned physical reactions, reflexive actions to external stimuli, conveys a false robotic image of human nature.[39] Rather, instincts, emotions and temperament – innate factors shaped and conditioned by biological processes – serve as a catalyst for human behavior. The bio-chemical constitution of the human nervous system, encompassing the organic process of hormone production and cell division, functions as a biotic catalyst that, when combined with the life-stream of experience, enhances the intangible qualities of human nature. By embracing the vitalist concept of life, McDougall dismissed attempts to explain human conduct by fragmenting the body from the mind, and rejected out-of-hand popular assumptions that disregard the

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[38]Burt, C., 1955, p. 12.

[39]McDougall, William & John B. Watson *The Battle of Behaviorism: An Exposition and An Exposure*, Kegan Paul, Trench, Trubner & Co., 1928. "Men or Robots", Powell lecture in Psychological theory at Clark University, reprinted in *The Pedagogical Seminary and Journal of Genetic Psychology*, March 1926, Vol. 33, No. 1; pp. 71-102. The observations of Lewis Terman are worth noting:

> From human nature there is no escape for anyone. The psychologist who would lay down canons for the education of human beings can no more safely leave native tendencies out of account than the trainer of dogs, fleas, elephants, lions, and seals can ignore the original behavior tendencies of these animals. The limitations of conditioning are seen in the fact that no one has ever succeeded in training an animal of one species to behave like an animal of another species. The gregariousness of monkeys, the solitariness of eagles, the wildness of the zebra, the pugnacity of the male seal toward other males, the social behavior of the bees, the feeding activities of the owl, and the maternal behaviors peculiar to every species of birds and mammals, are tendencies that can not be ignored by one who has anything to do with these forms of animal life. That human beings are an exception to the rule with respect to the actuality of psychophysical predispositions is wholly unreasonable.

See Terman, Lewis "Education Psychology" in Edward M. East (ed.) *Biology in Human Affairs*, Whittlesey House, 1931, p. 99.

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innate features of mental endowment:

> We have learnt also the error of another of the fundamental assumptions of writers of the school of Mill – the assumption, which they inherited from Locke – namely, that the mind of each new-born babe is practically a *tabula rasa*, a clean slate upon which experience may write what it pleases, an indifferent plastic mass which may be moulded into any shape by the pressure of its environment, because it has no well-marked hereditary tendencies or peculiarities that can resist, or react in specific ways upon, this moulding pressure.[40]

McDougall's theory of innate tendencies influenced Raymond Cattell's monumental research on personality traits.[41] Cattell writes that "Most psychologists would at least agree with McDougall that the things we are defining have three aspects to them, namely; (a) a tendency spontaneously to attend to certain objects and situations as being far more important than others, e.g. for the young male a pretty girl is initially more interesting than a book on Latin grammar; (b) a characteristic emotion, which is quite specific to the drive and its action, e.g. fear, anger, sexual feeling, etc.; (c) an impulse to a course of action which has a particular goal at its end, e.g. pursuing a fleeing animal and eating it, picking up and hugging and protecting a small child crying in distress".[42] Several authors have reviewed the particulars of McDougall's social psychology over the years. The late sociologist Ronald Fletcher summarized McDougall's concept of instinct in a balanced description of his work.[43]

(A) An instinct is inherited, *not* learned.
(B) It is common to all members of a species. (We might add: 'of

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[40]McDougall, William *Religion & the Sciences of Life*, Duke University Press, 1934, pp. 87-88.

[41]Cattell, Raymond B. *Psychology*, Sci-Art Publishers, 1941, pp. 101-111. Also see Cattell, R.B. *Personality* McGraw Hill, 1950.

[42]Cattell, Raymond B. *The Scientific Study of Personality*, Aldine, 1965, p. 170.

[43]Fletcher, Ronald *Instinct in man* International Universities Press, 1968, pp. 47-57. Fletcher, Ronald *The Making of Sociology: A Study of Sociological Theory*, Vol. 2, "Developments", Scribners, 1971, pp. 476-481.

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the same sex'.)
(C) It persists throughout the lifetime of the individual.
(D) It involves a certain inner tension or disposition, which has a physiological basis but which is also experienced as a felt tension.
(E) It involves a particular perception which is in some way appropriate to, or significant for, this tension, and leads to the directing of attention to the particular object perceived.
(F) It involves a particular emotional excitement with regard to this perceived object.
(G) It involves a felt impulse to act in a particular way in relation to this perceived object, and
(H) It most probably leads to the performance of a particular appropriate action.

Fletcher argues that while McDougall emphasized the innate aspects of behavior, he also believed that learning could actually modify *perceptions* and alter the behavioral direction of innate tendencies. In other words, while basic instincts are important, they are but one element in a series of factors that determine human behavior. Although McDougall considered instincts as a permanent constitutional feature, he also recognized that they may not "persist throughout the lifetime of the individual *in their original form*". In *The Psychology of Society*, Morris Ginsberg identified the corresponding "well-defined 'primary' emotion":[44]

Instinct	**Emotion**
flight	fear
repulsion	disgust
curiosity	wonder
pugnacity	anger
self-abasement	subjection
self-assertion	elation
parental	tender

[44]Ginsberg, Morris *The Psychology of Society*, Metheun, 1921, pp. 5-6. As a critique of McDougall's work, Ginsberg presents a balanced and articulate study that is equally provocative and insightful. The distinguished British sociologist departs from McDougall on some matters while augmenting other areas of mutual agreement.

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Early into his academic career, McDougall originally intended to write a trilogy on the principles of social and collective psychology. His efforts ended with the publication of *The Group Mind*. As a sequel to his widely heralded *Introductory to Social Psychology*, the book appeared in 1920 shortly after McDougall settled into his new post at Harvard. As a companion to his 1908 monograph, the text expands upon a collection of lecture notes that McDougall compiled over the years. The subtitle, "a sketch of the principles of collective psychology with some attempt to apply them to the interpretation of national life and character", reflects the book's motif.[45] To his dismay, *The Group Mind* generated a great deal of criticism that McDougall regarded as misconceptions over the book's core ideas.[46] In comparison to his 'Social Psychology' text, the sequel differed considerably in subject matter, conveying a more philosophic than scientific tone.

In sketching out a theory of the mental life of groups similar to Le Bon's, McDougall argued that groups, the unorganized crowd as well as an elite military unit, exhibited a collective mentality or mind-set which transcended the level of the individual. In illustrating his point about highly organized groups, he cited the military's *esprit de corps* as a distinct level of social organization dependent upon the collective mental life of that group's individual members. (The bonding among servicemen that follows the rigorous mental conditioning of boot camp training, like the experience of Marine recruits at the Parris Island Marine Recruit Depot, offers a good example of the mental transformation from an individual to collective mind-set.) McDougall pointed out that the *composite qualities* that stem from the collective mental life of groups, while contingent upon

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[45]McDougall, William *The Group Mind,* Cambridge University Press, 1920.

[46]McDougall, William "Autobiography" in Carl Murchison (Ed.) *A History of Psychology in Autobiography*, Vol. 1, Clark University Press, 1930, p. 211-212. McDougall writes, "*The Group Mind* was a part of my projected *magnum opus*; but its reception was so unfavorable that the *magnum opus* went a-glimmering". After McDougall arrived at Harvard he noted, "My amiable anticipations were a little checked when my arrival coincided with a stinging and very hostile review of my *Group Mind*. I found that, though my Social Psychology had enjoyed before the War a much larger vogue than I had realized, it and I were now back-numbers, relics of a bygone and superseded age".

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the *unique traits* of the group's members, transcend the level of the individual. As the group solidifies its strength and fraternal bonds, the mental life or group spirit becomes more pronounced and unified. Consider the contrast between two different groups: a spontaneously violent mob and the somber demeanor of a religious sect. A violent uprising can turn an unorganized crowd into a frenzied mob *given the right mix of individuals and circumstances*. Isolated communities of religious sects, like Amish and Mennonite communities, foster a somber cultural character through the preservation of ritualized social customs that distinguish their community *as a group* from society at large. The difference between two identifiable groups is essentially the expression of their collective mental traits.

McDougall examined the factors that formed the collective natural conditions of human groups; factors that subsequently contribute to the formation of 'national character'.[47] For McDougall, these factors were contingent upon an underlying shared innate or racial foundation. The concept that McDougall developed in *The Group Mind* appeared in the concluding chapter of his slim 1912 monograph *Psychology, the Study of Behavior*:

> There remains for the psychologist the work of describing the mental peculiarities of the individuals that compose the various nations and the classes within them, and especially he has to try to define the innate peculiarities of their mental constitutions. That is to say, collective psychology has to invoke the aid of the comparative psychology of races and classes, before it can hope to accomplish its proper share in the interpretation of history and in accounting for the peculiarities of the collective life of each nation. For, however great the influence of traditions, of institutions, and of economic conditions, in determining the course of life and the success or failure of a nation, the innate qualities of the population will make themselves felt and, in the long run, will exert a preponderant influence over all other factors.[48]

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[47]Barker, E. 1927., pp. 146-147.

[48]McDougall, William *Psychology, The Study of Behavior,* 1912, p. 249.

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The key to understanding the comparative qualities of national character, as well as differences in culture and social strata, rests upon the advancement of "the innate mental peculiarities of races and peoples". McDougall identified three "principal factors" that shaped the evolution of national character:

(1) Evolution of innate or racial qualities
(2) Development of civilization
(3) Social evolution, or the development of social organization.[49]

Within this greater domain, McDougall pinpointed the causal relationship among key factors that contribute to the advancement of civilizations. In essence, "five classes" of evolutionary factors forge the character and cultural path of nations:[50]

(1) Innate moral disposition) racial qualities
(2) Innate intellectual capacities)
(3) Moral tradition) national culture
(4) Intellectual tradition)
(5) Social organization)

This set of evolutionary factors provides a general *theoretical* outline for explaining persistent racial patterns of national development over the course of human history. It serves as a guide for understanding the *influence* of race in the formation of cultural and national character. The issue, according to McDougall and other like-minded hereditarians, isn't a matter of absolute biological determinism as much as it is population variability. McDougall's views in this regard are fully in sync with the modern evolutionary synthesis of population genetics. The explanation of why some countries remain in a state of perpetual turmoil and social upheaval when others are socially and politically stable, and why some communities remain tumultuous while others are deemed "safe" for family life revolves around *innate differences in the mental and moral qualities* within any

[49]McDougall, William *The Group Mind* Putnam, 1920, p. 282.
[50]Ibid, p. 283.

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given populace. For McDougall, *differential behavioral traits in the character of population groups* explain the degree of quality in national and community life.

Some critics have dismissed McDougall's views as little more than early twentieth century Social Darwinism. Yet, a closer look at his own work shows a more complex integrated system of behavioral development. Although McDougall recognized the significance of race, he disagreed with many of the ideas offered by the leading racial theorists of his era. Criticizing both ends of the ideological spectrum, McDougall rejected the idea of biological egalitarianism as well as the then-popular concept of Nordic superiority. He referred to the former of these two ideological doctrines as 'race slumpers' and to the latter as 'race dogmatists', noting that both misunderstood the significance of racial differences in human affairs.[51] Although he argued that the Nordic superiority doctrines of Chamberlain and de Gobineau offered flawed interpretations of the historical record, he accepted racial inequality as a natural condition of humanity. While rejecting the theory of Nordic superiority he pointed out that its critics failed to prove that race was not a significant factor in maintaining the *quality* of a civilized society.[52]

In a series of lectures delivered before the Lowell Institute in Boston, McDougall argued that racial differences, as innate constitutional factors, affected the chances of national advancement or national decay. McDougall's perceptive insights demonstrate his comprehensive grasp of dysgenic population trends:

> Every human being, and therefore every community of human beings, every populace, inherits from its ancestry a stock of innate qualities which enable it to enjoy, to sustain, to promote, a civilization of a certain degree of complexity. As civilization advances, it makes greater and greater demands on these qualities, requires their exercise and development in ever fuller degree; until it approaches a point a which its complexity outruns the possibilities

[51]McDougall, William *National Welfare & National Decay*, Methuen, 1921, p. 47-52.
[52]Ibid.

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> of the innate qualities. At the same time it tends positively to impair those qualities; so that, as the demands increase, the latent reserves of human quality are diminished. Therefore a time comes when the supply no longer equals the demand; that moment is the culminating point of that civilization and of that people, the turning-point of the curve from which the downward plunge begins. This downward tendency may be gradual and difficult to discern at first; but history seems to show that it is apt to be an accelerating process.[53]

Like a number of his contemporaries, McDougall believed in the need to develop a scientific approach to eugenics. His eugenic ideas constitute a mere fraction of his overall work but reflect his convitction that there was a need for practical eugenic measures to offset what demographers identified as a differential birthrate favoring the less fit over the more fit.[54] McDougall contemplated government-sponsored family allowances, including tax breaks to relieve the financial burden of parenting (primarily the cost of advanced education) for the more productive members of society. By

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[53]McDougall, William *Is America Safe for Democracy?* Scribner, 1921, (reprinted in 1974 by Arno Press), p. This series of six lectures was published in the UK by Methuen under the title *National Welfare & National Decay*. In accommodating British readers, McDougall modified the text and included a piece on eugenics that originally appeared in print as an article titled, "The Island of Eugenia; the phantasy of a foolish philosopher", *Scribner's* magazine, 1921, Vol. 70, pp. 483-491.

[54]McDougall, William "A practicable eugenic suggestion", lecture before the sociological society February 21, 1906, school of economics and political science, University of London, *Sociological papers*, Vol. 3, Macmillan, 1907, pp. 55-80. "Psychology in the Service of Eugenics", *Eugenics Review*, 1914, Vol. 5, pp. 295-308. Soloway, Richard A. *Demography and degeneration: eugenics and the declining birthrate in twentieth-century Britain*, University of North Carolina Press 1990. See also McDougall, W. "A National Fund for a New Plan of Remuneration as a Eugenic Measure", in *Eugenics in Race and State: Scientific Papers of the Second International Congress of Eugenics* (Vol. II), 1923, Williams & Wilkins Co. (Baltimore), pp. 62-63. By offsetting family wages, McDougall views this 'national eugenic fund' as a generational investment, "Surely the nation may mortgage its future credit more legitimately on behalf of this plan than on behalf of any other; for the adoption of this plan would go far to secure to it in the future the greatest asset that any nation can desire, one without which all other forms of wealth are of no value, namely, a population sound and vigorous in both mind and body".

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lowering taxes on the wealthier segments of society, the quality of the population would rise with the proliferation of successful traits – mental and moral endowments – in future generations, thus offsetting the regressive egalitarianism and dysgenic birth trend which characterizes modern welfare states. He considered the sanctity of parenthood as a privilege rather than a natural right and that Western civilization "embodied in its customs and institutions the view that marriage and the production of a family are properly the privileges of those citizens who show themselves best fitted to assume the responsibilities of those privileges".[55]

Racial Character: McDougall and Beyond

In his chapter on the definition of character, Joel Kupperman, a professor of philosophy at the University of Connecticut, begins his analytical probe by citing one of the meanings of character from the Oxford English Dictionary: "The sum of the moral and mental qualities which distinguish an individual or a *race*".[56] Webster's Third International (unabridged) defines character as "a composite of good moral qualities, typically of moral excellence and firmness blended with resolution, self-discipline, high ethics, force, and judgment".[57] From Aristotle to the present, the concept of "character" has implied a consistent manner of conduct, e.g. a 'flimflam artist' is usually thought of as a "shady character".

From a broader perspective, any thorough consideration of the empirical aspects of character has to address the fact that *Homo sapiens* differ from one another in terms of personality and character

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[55]McDougall, William *Character and the Conduct of Life*, Methuen, 1927. McDougall, William "Family allowances as a eugenic measure", *Character & Personality*, 1933, Vol. 2, 99-116. Reprinted in *Religion and the sciences of life*, Duke University Press, 1934.

[56]Kupperman, Joel *Character*, Oxford University Press, 1991, p. 3.

[57]Gove, Philip Babcock (Ed.) *Webster's Third International* (Unabridged), Merriam Co., 1968, p. 376. (Occasionally, the relevance of character emerges in public discourse on political and social matters. For instance, the issue of character has surfaced in President Clinton's reluctant admission of dishonesty about an extra-marital affair with a White House intern. Critics argue that Clinton's *pattern of behavior* reveals deep character flaws. His willingness to engage in conduct that could risk the political future of his presidency has raised in many minds questions as to the limits of Clinton's risk-taking behavior.)

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traits. Recognition of this raises the issue of *why* people differ along certain traits. Questions of causation inevitably raise the issue of heredity and environment in developing these trait differentials. Egalitarians are particularly reluctant to consider the relevancy of character to human conduct, for to do so is to concede that these *differences* not only exist but as phenotypic traits contain an underlying genetic foundation. To recognize the importance of character in human affairs fundamentally undermines the premise of egalitarianism, conceding the fact that people are by nature inherently unequal.

One irony of the contemporary scientific study of race is that modern research findings continue to empirically substantiate the reality of race differences as a bio-social phenomenon, yet its relevancy to the quality of any society has never been more thoroughly abdicated. This phenomenon merely confirms the extended gap between the scientific and cultural segments of society which C.P. Snow identified at mid-century.[58] Time and again, the pop-culture of modern academe and the media depicts race as a thoroughly discredited concept; a 'social construct' whose meaning is artificially contrived to justify societal oppression.[59] The biological

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[58]Snow, C. P. *The Two Cultures and the Scientific Revolution*, Cambridge University Press, 1962.

[59]Begley, Sharon "Three is Enough: Surprising New Lessons From The Controversial Science Of Race", *Newsweek*, February 13, 1995, pp. 67-70. Morganthau, Tom "What Color is Black?" *Newsweek*, February 13, 1995, pp. 62-64. Subramanian, Sribala "The Story in our Genes", *Time*, January 16, 1995, pp. 54-55. Typical of this genre is the nature of the *Time* article, which tries to refute the findings of *The Bell Curve* by citing a landmark study in population genetics (Cavalli-Sforza, Luigi (et al) *The History and Geography of Human Genes*, Princeton University Press, 1994). While the former says little if any thing on the subject of population genetics, the later remains beyond the purview of Herrnstein and Murray's study of human differences in cognitive ability. The later claims essentially that in the grand scheme of the human genome, differences in gene frequencies or the genetic distance between ethnic groups, are comparatively minor in many cases. The former argues that genes substantially influence human differences in mental ability, which testing data empirically confirm across various strata of society: individual, SES and ethnicity. In other words, any conclusion that a minimal genetic distance *between* ethnic groups refutes the *plausibility* of polygenic differences in cognitive ability *between* such groups rests upon a fallacious assumption. As Levin points out, the *magnitude* of differences in phenotypic effects is not dependent upon vast differences in gene frequencies. Even if individuals from different ethnic groups are genetically similar, given that 98% of their genes are distributed

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reality of race – as a group of people related by membership of distinct gene pools is routinely dismissed as invalid and irrelevant to the complexities of modern society.

Racial variation in human traits tends to be marked by overlapping differences among racially heterogeneous groups more than by distinctly isolated or absolute features that are the exclusive possession of any particular race.[60] The Platonic conception of race in terms of human attributes has been widely superceded by the principles of population genetics.[61] Since racial variation consists so

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across ethnic lines, minor genetic differences can amplify degrees of variation among phenotypes. Consider differences in breeds of dogs. As a species, different breeds of dogs are genetically similar in that genetic differences between breeds are not all that great, yet one would be foolish to suggest that all dogs are equally alike in temperament and disposition. Just because *all* dogs growl, bark and bite under certain circumstances, doesn't mean that *all breeds* of dogs are *equally* similar in temperament and disposition. Any reservations about fearing a stray Rottweiler or pit bull terrier *more than* say a basset hound or miniature poodle would be deemed irrational and unjustified *if differences in breed are indeed irrelevant*. Even though such a blind assumption is little more than a crude "stereotype", cautious individuals are willing to accept this generalization, with all its imperfections, rather than risk physical injury.

[60]Baker, John R. *Race*, Oxford University Press 1974. On the zoological classification of race, Baker notes, "The reader will be aware that organisms are grouped together if they show resemblances that are considered to be due to descent from common ancestors. A group of this kind is called a *taxon*, and the branch of knowledge concerned with the principles and practice of the classification of organisms is called *taxonomy*". Baker then notes that "when a species has a wide distribution, it often shows differences of structure in different places, though intermediates occur. Each recognizable group constitutes a taxon called a *subspecies* or *race*", p. 4. Baker's text remains *the* definitive study on the biology of race.

[61]Jensen, Arthur R. *The g Factor*, Praeger 1998. Jensen clarifies the meaning of race in terms of biological variation, "All that is known today about the worldwide geographic distribution of differences in human physical characteristics can be understood in terms of the synthesis of Darwinian evolution and population genetics developed by R.A. Fisher, Sewall Wright, Theodosius Dobzhansky, and Ernst Mayr. Races are defined in this context as breeding populations that differ from one another in gene frequencies and that vary in a number of intercorrelated visible features that are highly heritable" (p. 421). Jensen's analysis of the causal factors of race differences in mental ability is unsurpassed in its theoretical and empirical scope. Rushton defines a race as "a group related by common descent, blood, or heredity. A variety, a subspecies, a subdivision of a species characterized by a more or less distinctive combination of physical traits transmitted in descent. A genetically distinct inbreeding division within a species. Often used interchangeably with the

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largely of overlapping human qualities (traits) among disparate human groups, many have chosen to minimize the empirical (bio-social) realities of race.[62] Yet, degrees of polygenetic variation in phenotypic traits are simply questions of proportionality. Likewise, group comparisons reveal that qualities of character remain unevenly distributed across sub-population groups. The basis of *racial character* — a sub-set of human traits that, while overlapping across racial groups, amplifies distinct group patterns of behavioral norms – stems from genotype-environment correlations.[63]

Although McDougall's views on character were complex – he believed for example that character is largely shaped from the life stream of experience – he entertained little doubt that intrinsic mental and moral qualities influenced character development.[64] Few

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term subspecies. In humans the 3 major races of Caucasoid, Mongoloid, and Negroid can be distinguished on the basis of skeletal morphology, hair and facial features, and molecular genetic information". Rushton, J. Philippe *Race, Evolution, and Behavior*, Transaction 1997.

[62]Marks, Jonathan *Human Biodiversity: Genes, Race, and History*, Aldine De Gruyter 1995. This historical account, like other recent popular critiques of race and eugenics, attempts to discredit genetic and anthropological theories of racial development. Again, the author considers the concept of race as biologically too vague and scientifically meaningless. Racial classifications are bogus biological categories devised by scholars in order to justify their own prejudices. Hence, differences in ethnicity are merely 'social constructs'. The views of Carolus Linnaeus, Francis Galton, Charles Davenport, Ernest A. Hooton, Carleton Coon, William Castle, Sewall Wright and others are particularly suspect considering that they remain antithetical to the egalitarian beliefs of Franz Boas and other cultural anthropologists. The motives of hereditarians are dubious while the intentions of cultural advocates are seemingly pure. Even considering its subjective edge and critical treatment of the subject, the text is well written, informative and less pejorative than other similar historical narratives. As a reader, the average layperson would benefit from Marks' informative summary of Mendelian and population genetics irrespective of one's ideological preconceptions.

[63]Scarr, Sandra & McCartney, K. "How people make their own environments: A theory of genotype/environment effects", *Child Development*, 1983, Vol. 54, pp. 424-435. 1983. While the hypothesis that Scarr & McCartney put forth deals exclusively with individual developmental differences, theoretically the construct could also account for the development of group differences.

[64]McDougall, William "On the Words Character and Personality", *Character & Personality*, September 1932, Vol. 1, No. 1, pp. 3-16. McDougall distinguishes between two different views of "character": the English and German perspectives. While recognizing legitimate aspects of each viewpoint, McDougall embraces the English notion of character as a personal attribute that individuals acquire from lifetime experiences.

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scholars earlier in this century had a more intuitive grasp of racial *character* differences; for it is McDougall's notion of *sentiments* that clarifies how traits cultivate differences in the formation of racial character. Given the influence of instincts or innate propensities in shaping *differences* in human behavior, the factors that indirectly contribute to this process include differences in temperament, intelligence, and emotion. When these innate factors are fused together with the acquired elements of the social environment, sentiments form. Gordon W. Allport, pioneer of modern personality theory and a former Harvard psychologist, relates the significance of McDougall's theory of sentiments to personality development:

> Similar to Shand's, but resting upon a more adequate psychological groundwork, is McDougall's theory of personality. Here again "sentiment" is the cardinal concept. The sentiment is itself a complexly organized affective tendency, springing from instinct and emotion, but attached by experience to a certain object or class of objects. In themselves the various sentiments may obstruct one another or conflict with one another unless they are brought into one single system within which their impulses are harmonized. This embracing integration is the "character", and is achieved through the development of a master sentiment of "self-regard", which takes the form of a self-conscious devotion to certain selected ideals with which the person identifies himself. Not only does this devotion to certain ideals dominate and harmonize all other sentiments, but it is capable of extension and change so that a continuous and consistent growth of personality is assured. Failure to organize the system of sentiment-units into a hierarchy with the sentiment of self-regard "at the top", leads to mental conflict, neurosis, and in extreme cases to psychosis.[65]

Comparable to an epigenetic process of natural selection, human sentiments cultivate conscientious patterns of *refined* conduct. This process in turn spawns the development of desires, interests, habits,

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[65]Allport, Gordon *Personality: A Psychological Interpretation* Henry Holt & Co., 1937, p. 87.

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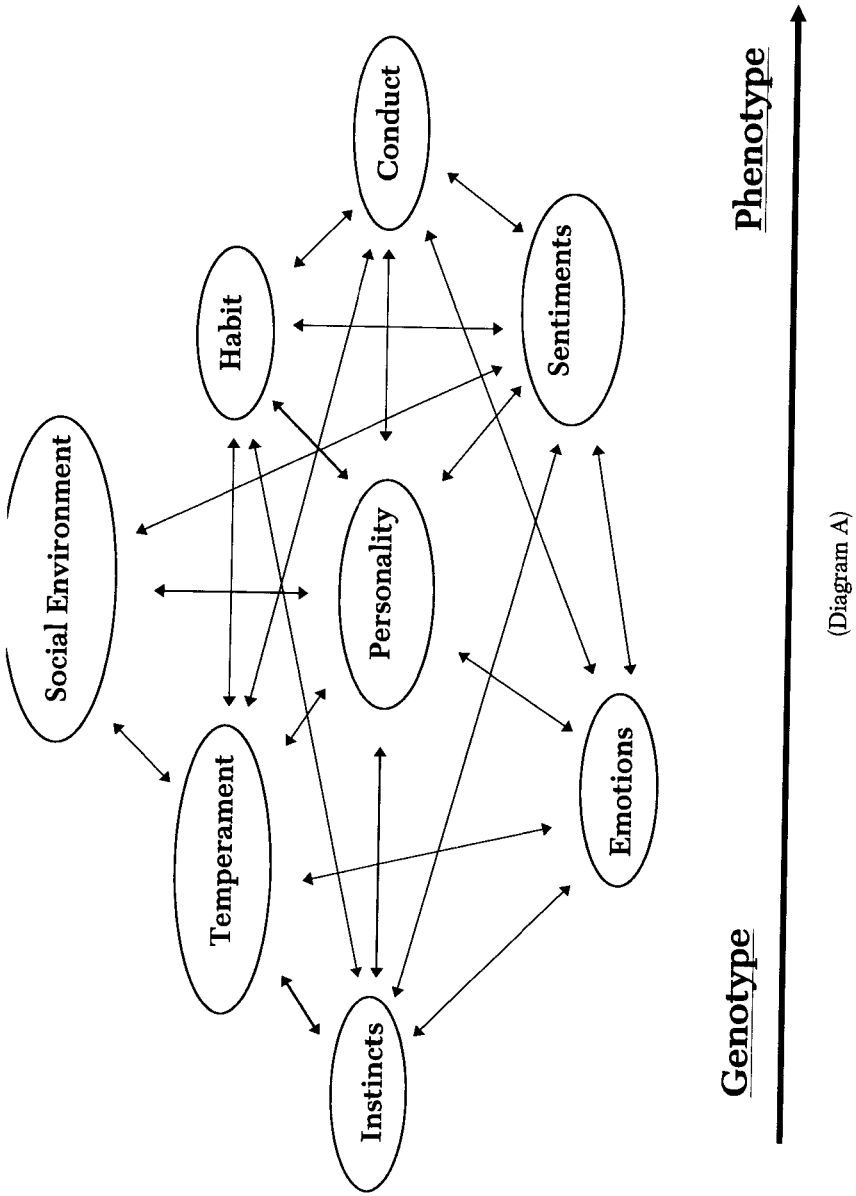

(Diagram A)

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and preferences over the course of an individual's life span.

Differences in innate racial tendencies channel this level of refined conduct in certain predictable directions from one generation to the next. Sentiments, unlike raw emotion or sheer instinct, when massaged by intellect and temperament, generate competing desires and interests that arise from conflicting tendencies. A variety of circumstances can trigger actions that stem from either refined sentiments or crude tendencies. Phenotypic differences in sentiments, the combined influence of racial variation in predispositions, cultural and environmental factors, magnify racial patterns of conduct.

In less abstract terms, consider how individuals with different traits (temperaments or personalities) are likely to adapt to the pressures of contemporary society; the stress and demands of raising a family, earning a stable living in a volatile and competitive economy, and accommodating the demands and responsibilities of future uncertainty. For some, life is a constant effort, whether it is accomplishing routine daily tasks, like making it to the office on time, programming modern appliances such as a VCR, or simply trying to make ends meet, their existence never seems to get any easier. Yet for others no challenge seems to be too great, every obstacle or sudden demand is handled with ease no matter how difficult or novel the situation may be.

How an individual handles cultural and societal pressures conveys the nature of underlying character traits. People who are habitually late find an endless series of insurmountable hurdles that time and again scramble their schedule. Yet an egalitarian society is likely to ignore the underlying traits that spawn behavioral patterns, like poor work habits, which ultimately reflect differences in human character. Someone prone to rash and impulsive conduct is likely to react differently on average than someone with a more stable demeanor *under a comparable set of circumstances*. (The question is to what extent these traits and predictable behavioral tendencies carry over to ethnic populations and what proportion of co-evolutionary factors maintain this differential pattern of conduct.) Anthony Walsh summarizes the bio-social process of gene-environment interaction in his recent book, *Biosociology*:

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> Genes are self-replicating molecules coding for proteins, which, in turn, code for hormonal and metabolic physiological processes. They do not code for behavior, but they do code for predispositions such as temperament, conditionability, and intelligence, variations in which provide people with relative advantages or disadvantages in different social situations. Human beings are active explorers of their environment; they change it and mold it just as it changes and molds them. Environmental experiences function to augment genetic predispositions, doing so weakly or strongly at different stages of development and within different social contexts. We cannot allow ourselves to be lulled into the assumption of a constancy in either individuals' constitution or the social environments they find themselves in. Human beings engage in dynamic transactions with their environments; and in the process, they change both themselves and their environments.[66]

In evolutionary terms, differences in racial character are the bio-social products of distal factors like: geographical isolation, assortative mating, the effects of prolonged climatic strain as well as kinship and cultural selection. In short, a co-evolutionary process of cultural and natural selection that, over the course of two hundred thousand years, continues to produce racial variation in character traits. McDougall's own views about racial character surface in a passage from the Robert Boyle Lecture that he delivered before the Oxford University Junior Science Club on June 9, 1920:

> The principle is that, though differences of racial mental qualities are relatively small, so small as to be indistinguishable with certainty in individuals, they are yet of great importance for the life of nations, because they exert throughout many generations a constant bias upon the development of their culture and their institutions; a bias which, though its effects may be small within the lifetime of one or two generations, yet in the long run produces very great effects, gradually bringing the culture and institutions of a people into more complete harmony with its racial qualities. The culture of every civilized people is made up of many elements. Each

[66]Walsh, Anthony *Biosociology*, Praeger 1995, p. 39.

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> such element either has come from some source external to that people or has been originated by the thought of some one exceptional and original mind, or some few such minds, within the people. In either case such a novel element of culture becomes established in the tradition of a people only through a process of competition with other rival and incompatible elements, which it supplants or prevents from becoming established. And a main factor in determining success and survival in this struggle for life, this process of natural selection among culture-elements, is always the racial composition, or, in other words, the sum of the innate mental qualities, of the people. For this sum of innate qualities is the environment to which by natural selection the culture-species has to adapt itself, and does perpetually adapt itself.[67]

The validity of McDougall's emphasis on how such minor racial qualities can affect the quality of life in society hinges upon how well this position (a) explains current population and societal trends and (b) corroborates empirical findings from contemporary scientific research. The fact that ethnic differences continue to persist across a broad range of human endeavors confirms the plausibility of actual differences in racial character. Racial disparities in society, like the lack of African Americans in high-tech fields or among clerks on the United States Supreme Court, are viewed as 'institutional conditions' for society to redress.[68] Law enforcement measures like "community policing" are implemented to accommodate differences in behavioral norms within ethnically stratified neighborhoods. The phrase 'disparate impact' implies racially disproportionate negative consequences. Even differences in time management, from television viewership to sport and recreational activities to pastime gamesmanship, such as chess, billiards or golf, are viewed through a prism of societal culpability. Yet the degree to which individuals or groups are drawn to a desired activity or exhibit patterns of conduct

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[67]McDougall, William *Anthropology and History*, Oxford University Press 1920, pp. 10-11.
[68]Jacoby, Tamar "Color Bind" *The New Republic* Vol. 220, No. 13, March, 29, 1999, pp. 23-27. See also Mauro, Tony "Corps of clerks lacking in diversity" *USA Today*, March 13, 1998, p. 12a.

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usually reflects the refined personal qualities of character that are often, under selectionary pressures, massaged by race.[69] From an egalitarian vantage point, predispositions in racial character never enter into the equation as to how people conduct themselves in a variety of situations without any imposed behavioral constraints.

One way to determine the influence of racial character on human conduct is to understand how group differences in behavioral norms influence life outcomes.[70] A case in point is what criminologists refer to as the prevalence of violent crime. The degree of tranquility or anti-social behavior that distinguishes one community from another is often *assumed* to be the result of tangible socio-economic differences, e.g. inequalities in personal income levels as well as the material distribution of goods and services. Yet racial composition remains a stable predictor of the prevalence of crime.[71] Consider the urban pathologies that overshadow inner-city life in major metropolitan areas. Community levels of violent crime usually reflect differences in the racial composition of municipalities. Persistent differences in violent crime rates, from one locality to another, correspond with *differences* in the ethnic population base *between* communities. Overall stability of community life in addition to lower levels of violent crime remains a general indicator of

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[69]Robinson, John, Bart Landry & Ronica Rooks "Time and the Melting Pot", *American Demographics*, June 1998, pp. 18-24.

[70]Gordon, Robert A. "Everyday Life as an Intelligence Test: Effects of Intelligence and Intelligence Context", *Intelligence*, 1997, Vol. 24, No. 1, pp. 203-320.

[71]Gordon, Robert A. "SES versus IQ in the Race - IQ - Delinquency Model", *International Journal of Sociology and Social Policy*, 1987, Vol. 7, No. 3, pp. 30-96. See also Ellis, Lee "The Victimful-Victimless Crime Distinction, and Seven Universal Demographic Correlates of Victimful Criminal Behavior" *Personality and Individual Differences*, 1988, Vol. 9, No. 3, pp. 525-548. Ellis notes that "Sixty studies have focused primarily upon serious victimful offenses. Wherever comparisons have been made between blacks and whites, the former have always been found to have higher rates". Rushton points out that this racial pattern of violent crime is international in scope. For additional information see Rushton, J. P. "Race & Crime: International Data For 1989-1990," *Psychological Reports*, 1995, Vol. 76, pp. 307-312; Rushton, J. P. "Race & Crime: An International Dilemma", *Society*, Vol. 32, No. 2, January/February 1995, pp. 37-41; Rushton, J. P. "Race & Crime" *Canadian Journal of Criminology*, 1990, Vol. 32, pp. 315-334. For comparative data on crime rates in general see Reiss, Albert J. And Jeffrey A. Roth *Understanding & Preventing Violence* National Academy Press, 1993, pp. 50-94.

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community well-being. Efficiency in public services, low levels of political corruption, degree of community involvement, maintenance of public parks, minimal levels of vagrancy, quality of local schools are signs of a vibrant community. Differences in community life encompass a range of socio-economic variables, but also portend *average differences* in the character and attributes of its residents.[72]

The greater Washington (DC) metropolitan area is a case in point. The quality of life in and around the District of Columbia ranges from 'banana-republic' levels of squalor and corruption to

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[72]Friedranking, Carla "America's Safest City: Amherst, N.Y.; The Most Dangerous: Newark, N.J.", *Money*, December 1996, p. 22. See accompanying chart, "The Ten Safest Cities". See also DeFrances, Carol J. & Steven K. Smith "Perceptions of Neighborhood Crime, 1995", *Special Report*, Bureau of Justice Statistics, p. 2; graph illustrates the percentage differential between white and black households that cite crime as a problem in central city households. See also Whitney, Glayde "Ideology and Censorship in Behavior Genetics", *Mankind Quarterly*, Summer 1995, Vol. 35, No. 4, pp. 336. Whitney, a former president of the Behavior Genetics Association, recently noted that "like it or not, it is a reasonable scientific hypothesis that some, perhaps much, of the race difference in murder rate is caused by genetic differences in contributory variables such as low intelligence, lack of empathy, aggressive acting out, and impulsive lack of foresight". Whitney illustrates this point by showing how the racial composition of a community can predict homicide rates. The prominent educational psychologist Edward Lee Thorndike pointed out earlier in this century, noting that among 37 distinguishing features, which make a city desirable to live in, "a high percentage of Negro families is a bad sign". The factors that Thorndike considered include among others "infrequency of child labor, infrequency of homicide, frequency of home ownership, per capita value of schools and parks" as well as average intelligence levels and degree of conscientiousness. See Thorndike, Edward Lee *Your City*, 1939, Harcourt, Brace & Co., p. 77-82. Thorndike also notes,

> The recital of these facts is in no sense an attack upon the Negro race. It would be no kindness to hide the truth. The writer has never thought the less of any man because of his color, and welcomes the achievements of Americans of any race. He believes that opportunities should be given to all human beings in accordance with their ability and readiness to use them for the common good. But he is sure that the truth about one's self or one's group is far better than misleading silence or flattery. It may be that with wiser treatment a high percentage of colored people in cities will be no detriment. I sincerely hope so. The truth is needed to guide us in that treatment.

In her biography of Thorndike, Geraldine Joncich points out "In a subsequent study [*144 Smaller Cities,* 1940, Harcourt, Brace & Co.] he repeats that "the personal qualities of the population is the most important cause of the community's welfare." Joncich, Geraldine *The Sane Positivist: A Biography Of Edward L. Thorndike*, 1968, Wesleyan University Press.

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royalty. Such differences among neighborhoods are easily noticed in canvassing the wealthy upper northwest rim to the southeast corner of Anacostia. Critics like Christopher Hitchens explain these different social conditions as a legacy of corruption and neglect from city administrators. A few years ago, the *New York Times* published "Monument To Decay", a probative series that surveyed the quality of life common to many District of Columbia residents.[73] Among other things, the series pointed out that the living conditions in predominantly black neighborhoods were pushing the black middle class into neighboring Prince George's County (PG), MD. The final installment noted that many African American families have decided to relocate in nearby PG County as part of a larger migration pattern away from violent-ridden areas of the nation's capital.[74]

As is typical with news accounts of urban trends, the *New York Times* series failed to point out that levels of violent crime have increased for many of these bordering PG County communities. The violent crime rate in PG County is comparably high when measured against the rate of violent crime in the greater suburban area of Washington, DC, although nowhere near the annual homicide levels in the District of Columbia. For the first quarter of 1995, suburban homicides declined along with a 31% drop in DC homicides. Ten surrounding Maryland and Virginia suburbs reported a combined average of 1.3 homicides for this quarter, including Montgomery County, MD. By contrast, Prince George's County, MD already had 29 recorded homicides, down from 35 in the first quarter of 1994.[75]

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[73]Hitchens, Christopher, "District of Contempt" *Vanity Fair*, March 1998, pp. 106-126. Holmes, Steven A. & Michael Janofsky "Monument to Decay" *The New York Times*, July 25, 1996, p. A1 (See rest of three part series).

[74]Holmes, Steven A. & Karen De Witt, "Black, Successful and Safe And Gone From Capital", *The New York Times*, July 27, 1996. The article points to a racial demographic shift over two decades. The black population of PG County was 14% in 1970; by 1995 it had increased to 51%. The article fails to mention the increase in violent crime that parallels this demographic transition during this same period.

[75]Mooar, Brian "Suburbs Report Fewer 1st-Quarter Homicides", *The Washington Post*, April 8, 1995. Explanations for violent crimes in the Washington, DC area as reported in local news accounts are often bewildering. Initially, the steep increase in homicides during the late 1980s was thought to be a result of the crack-cocaine epidemic. Another article from *The Washington Post* points to "minor disputes" as the culprit behind this violent

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While homicide levels fluctuate from year to year, the *rate* of violent crime (murder, rape and robbery) in these jurisdictions *corresponds to differences in the racial demographics* of each community. Moreover, the violent offenses that occur in predominantly black areas (PG County and Washington, DC neighborhoods) are similar in nature. The rash and impulsive nature of violent car-jackings, botched robberies, domestic disputes, abandoned infants, drive-by shootings, and knifings over Eddie Bauer jackets defines much of this violence. After a recent four-day spurt of violent crime, the observations of Charles H. Ramsey, Chief of Police for the District of Columbia, captured the essence of these sporadic acts, "these homicides are spread out and there's no rhyme or reason to them. It's very troubling".[76]

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crime wave (see Castaneda, Ruben "Revenge as a Catalyst for Killing" August 4, 1991). Nearly three months later, another news account blames the "availability" of guns for the carnage (see Naughton, Jim "In Shellshocked Silence, P.G. Nears Homicide record", *The Washington Post*, October 27, 1991). Yet a few months later, "zoning practices" are now responsible for the increase in homicides because it "allowed the construction of hundreds of poorly built, low-rent apartments where much of the blood during the last year was shed" (see Norris, Michele "Apartment Boom's Unintended Legacy: Violent Crime, Poverty, Decay Now Plague Pr. George's Glut of Low-Income Complexes", *The Washington Post*, January 21, 1992.) In retrospect, the striking pattern that should be obvious to the reader is that given the access to crack-cocaine, availability of guns, and zoning practices, do these variables *adequately* explain higher rates of violent crime among different ethnic populations? For several decades, college dorms have been awash in various sorts of illegal drugs, but remain relatively peaceful dwellings where rowdiness is commonplace and homicides are infrequent. In many white rural districts, gun ownership is the rule rather than the exception. If racial differences are irrelevant to these disparities in behavioral patterns, then presumably the rate of violent crime would be much greater in populated areas dominated by other ethnic groups. Drug trafficing, apartment dwelling, zoning ordinance irregularities and firearm availability are not experiences that are exclusive to any single ethnic group. Additional safety precautions against violent crime, like bulletproof Plexiglass that shields bank tellers, popular anti-theft devices like 'the club' or automatic locking devices that prevent against 'car-jackings' are viewed as modern necessities of contemporary urban life.

[76]Mooar, Brian & Maria Elena Fernandez "12 Die in D.C. in 4-Day Burst of Violence", *The Washington Post*, March 24, 1999. Compare and contrast the often brutal nature of random 'urban violence' with 'hate crime' incidents. Both often involve grizzly acts of violence, like the recent dragging death of James Byrd, Jr., in Jasper, TX or the savage car-jacking death of Pamela Basu in 1992. Likewise, both also shed some light on the unstable

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Likewise, other racial disparities in behavioral outcomes are often believed to be the result of external conditions fostered by society. Higher incarceration rates for African American males are blamed on everything from the prison industrial complex to inadequate budgeting for Head Start and secondary education programs to sentencing procedures in the criminal justice system.[77] Some contemporary scholars have challenged the conventional notion that persistent "racial problems" are a legacy of oppression or even missed opportunities. The notion that dozens of racially divergent social, physical and behavioral traits correlate with differences in: (a)

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and demented character of the perpetrators, namely a total lack of empathy for others. In short, a void of conscientiousness in ethical demeanor and civil responsibility. Yet, the significance that society attaches to such crimes—whether understanding, correcting or preventing such acts—is reflected in how society views the motivations of the perpetrators. The emphasis in the brutal dragging death of James Byrd Jr., is the hateful intentions of Byrd's white assailants. Critics who find society either negligent or culpable for such horrific acts view this as yet another episode of injustice in which hate-filled whites prey upon black citizens. "Hate crimes" are significant above and beyond the brutality of any specific act for it carries additional grievance claims of "social justice" on the basis of group identity. Such special categories give credence to the perception that groups of people are "targeted" for mistreatment by society. The politicization of "hate crimes", as reflected in the commentary that follows a particularly heinous act, remains a collateral feature as a reminder that society has yet to rectify injustices of the past. Consider "Perceptions in Black and White" by Ronald Powell, a staff writer for the *San Diego Union-Tribune*. In his commentary over the Byrd incident and other recent "hate crimes", Powell raises a frequently made point in that "hate crime" incidents—from vulgar graffiti to brutal homicides—are viewed by blacks through a broader prism of black victimization. Whites are more apt to view each incident as a separate, non-related act. Hence, the perception for many blacks is that little has changed in society since the early days of colonial slavery. Contrast this with the car-jacking incident of Pamela Basu, dragged to a slow and equally torturous death for trying to rescue her toddler who, at the peril of her car-jackers, remained fastened to the infant car seat. What are the motivating circumstances for the brutal disregard of a mother whose flesh-torn corpse dangles from the seat belt of her speeding BMW *in the presence of her own child*? Financial need? Envy? Maliciousness? In the causal analysis of sociopathic behavior, the motive behind a "hate crime" is viewed through a different prism than the rash and impulsive conduct of a predator even when the consequences are equally gruesome. (See Powell, Ronald W. "Perceptions In Black And White" *The San Diego Union-Tribune*, March 1, 1999. Also see Gup, Ted "A Savage Story" *Time*, September 21, 1992, p. 55.)

[77]Mauer, Marc & Tracy Huling *Young Black Americans and the Criminal Justice System: Five Years Later*, The Sentencing Project (Washington, DC) October 1995. See also Cole, David *No Equal Justice: Race and Class in the American Criminal Justice System*, The New Press, 1999.

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the onset of various diseases, including rates of HIV and STD infections, (b) victimization rates of violent crime, (c) socio-economic variables such as family structure, personal income, employment stability and social welfare dependency, and (d) average IQ levels can be *exclusively* attributable to non-biological environmental factors is a prevalent but implausible view.[78] The validity of racial character as an *innate* human condition is further sustained by the evolutionary origins of genetic-based racial differences. As a comprehensive alternative to the environmental hypothesis, Rushton's evolutionary gene-based theory incorporates both environmental and genetic factors to explain these average racial differences.[79] In a critique of the American Psychological Association Task Force on Intelligence, established as a fact-finding committee of leading authorities to consider the criticisms that followed in the wake of *The Bell Curve*'s publication, Rushton and others point to several omissions in the APA's findings on the causes of race differences in IQ:

> The omitted evidence includes the following: (a) The distributions of racial differences in IQ and speed of decision making found within the United States occur internationally. (b) IQ subtests high

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[78]Polednak, Anthony P. *Racial and Ethnic Differences in Disease* Oxford University Press 1989. For differences in mortality rates see Hayward, Mark P. & Melonie Heron "Racial Inequality in Active Life Among Adult Americans", *Demography*, Vol. 36, No. 1, February 1999, pp. 77-91. See also Rushton, J. P. & C. Davison Ankney "Brain size and cognitive ability: Correlations with age, sex, social class & race", *Psychonomic Bulletin & Review* 1996, Vol. 3, No. 1, pp. 21-36. See as well Ellis, Lee & Helmuth Nyborg "Racial/ethnic variations in male testosterone levels: a probable contributor to group differences in health", *Steroids*, February 1992, Vol. 57, pp. 72-75.

[79]Rushton, J. Philippe, 1997. The genetic similarity theory and *r*/K selection hypothesis that Rushton puts forth with an arsenal of corroborating statistics offer the most credible explanation for group-based behavioral differences. See also Rushton, J. P. "Ethnic Differences in Temperament", in Lee, Yueh-Ting, Clark R. McCauley and Juris G. Draguns (eds.) *Personality and Person Perception Across Cultures*, Lawrence Erlbaum Associates, 1999, pp. 45-63. The late Richard Herrnstein once pointed out that when trying to account for average statistical differences between whites, blacks and Asians, the popular assumption is that these differences are the result of social or institutional policies. Herrnstein identified these presumptions as the 'discrimination' model of behavioral differences. See Herrnstein, R. J. "Still an American Dilemma", *The Public Interest*, Winter 1990, No. 98, pp. 3-17.

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> in heritability within races predict racial differences better than do subtests low in heritability. (c) Transracial-adoption studies find that East Asian adoptees grow to score higher on IQ tests than do White adoptees but Black adoptees grow to score lower. (d) Mixed-race offspring average IQ scores between those of the two parental groups. (e) Regression to the mean is greater for Black children of high IQ parents and siblings and less for Black children of low IQ parents and siblings than it is for their White counterparts. (f) IQ scores relate to brain size, and the worldwide distribution of brain size parallels that of IQ. (g) White-Black differences in brain size disappear when Whites and Blacks are matched for IQ. (h) Other variables such as crime, testosterone, the rate of dizygotic twinning per 1,000 births (caused by a double ovulation), and sexual behavior show the same international racial patterns as do IQ scores, with Europeans averaging intermediate IQ scores relative to those of Asians and Africans, thereby implying IQ differences are part of a broader-based life history with roots deep in evolution.[80]

Critics maintain that such a perspective is based upon "stereotypes", that racial differences are invalid generalizations. While such arguments commonly surface in civil discussions of racially sensitive matters, recent findings on 'stereotype accuracy' dispute many of these popular assumptions. Where do valid generalizations end and "stereotypes" begin? Are group differences valid generalizations or bogus "stereotypes"? The main source of contention underscores misconceptions about what actually constitutes a "stereotype". In fact, one could argue that stereotypes are nothing more than exaggerated generalizations. As Bruce Bower notes in his summary of 'stereotype accuracy', recent scholarship on stereotypes reveals a general level of accuracy and usefulness that researchers are now reconsidering.[81] Bower cites psychologist Yueh-Ting Lee, co-editor of *Stereotype Accuracy: Toward Appreciating Group Differences* noting that, "Group differences, not prejudice, are the

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[80]Rushton, J. Philippe "Race, IQ and the APA Report on *The Bell Curve*", *The American Psychologist*, January 1997, Vol. 52, No. 1, pp. 69-81.

[81]Bower, Bruce "Fighting Stereotype Stigma: Studies chart accuracy, usefulness of inferences about social groups" *Science News*, Vol. 149, June 29, 1996, pp. 408-409.

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root cause of tension and conflict between various cultural and racial groups. The most effective way to improve intergroup relations is to admit and to discuss frankly the existing differences, at the same time explaining that there is nothing wrong with being different."[82] As to whether or not stereotypes imply genetic origins of group differences the authors note:

> This charge implies that we already know that many or most group differences do not have substantial genetic foundations... If we do not know the extent to which genetics causes differences among groups, we are in no position to declare that people who believe in genetic differences are inaccurate. Their beliefs may not be supported by scientific evidence, but this is because the evidence is sparse or its interpretation unclear, not because the evidence disproves genetic sources of group differences.[83]

Michael Levin, professor of philosophy at City College of New York (CCNY), also confronts the question of stereotype accuracy in his recent book *Why Race Matters?*[84] By providing several hypothetical and actual examples, Levin illustrates how stereotypes contain legitimate inferences about group traits *if* the generalization

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[82]Ibid.

[83]Lee, Yueh-Ting, Lee J. Jussim and Clark R. McCauley *Stereotype Accuracy: Toward Appreciating Group Differences*, American Psychological Association, 1995, p. 11. The authors cite Allport as noting, "A stereotype, as we have seen, is not necessarily a source of error. Knowledge of the generalized other is often helpful. To know universal or group norms is a good starting point—and especially so if the other is typical of his culture or class, that is to say, if his pattern of qualities approaches the "basic personality" of his group", see Allport, Gordon W. *Pattern and Growth in Personality*, 1963, Henry Holt, p. 514.

[84]Levin, Michael *Why Race Matters: Race Differences and What They Mean*, Praeger, 1997. Levin makes a convincing case as to how group stereotypes can, and indeed should, influence split-second judgments over matters of personal or public safety. He illustrates the point with a hypothetical example. Suppose you are a security guard patrolling a one or two block radius in a downtown business district and you see almost simultaneously a small group of young Asian men enter one store and a small group of young African American males enter another store. You can only cover one of the two locations. In which store should you make your presence known, the one the Asians entered or the other store the black males entered?

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in question is not falsely exaggerated. Asians for example maintain a competitive reputation for labor-intensive efficiency and academic excellence. This isn't to say that all Asians are equally industrious or excel academically. It simply means that comparatively speaking these competitive qualities are *on average* common Asian characteristics. One reviewer of Levin's thesis raised a frequent criticism of racial differences in IQ: just how much of the measured difference in IQ actually accounts for racial disparities in crime, work and lifetime outcomes?[85] However, Levin's own work confronts this very point. Unlike other volumes on IQ, considerable space is devoted to ethnic differences in temperament and other personality traits, including studies that consider ratings of self-esteem. In fact, both the breadth of his scope and depth of his probe distinguish Levin's unprecedented inquiry from any other study. Levin weighs the empirical aspects of race differences in terms of unresolved philosophical issues of justice, values and common misconceptions over the essence of individuality.

Within-group perceptions of ethnic behavioral norms confirm the validity of racial stereotypes. Consider the predicament of many black cab drivers who, for personal safety concerns, violate local anti-discrimination statutes in refusing to pick up young African American fares.[86] The more recent issue of 'racial profiling' as a law enforcement tactic indirectly speaks to the issue of group character differences. Ira Glasser, Executive Director of the ALCU, put it this way: "skin color makes you a suspect in America". Why? Because according to Glasser, vigorous law enforcement of "people who fit a drug courier" or "gang member" profile, is synonymous with targeting racial "minorities".[87] Yet from the perspective of law enforcement, differences in arrest rates or suspect profiles reflect the reality of

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[85]Gottfried, Paul, "Books in Review" (*Why Race Matters*) *Society*, November-December 1998, p. 92. Gottfried notes, "Are the measurable cognitive differences between American blacks (who are partly Caucasoid) and American whites demonstrably great enough to account for black (primarily adolescent black male) antisocial behavior? On the evidence cited by Levin, this proposition is far from certain. One standard deviation on intelligence tests is not sufficiently large to explain all the racial differences brought up". Gordon's thesis (1997) speaks directly to this very point by thoroughly exploring *probable* lifetime outcomes of population differences in IQ levels.

[86]D'Souza, Dinesh *The End of Racism*, 1995, The Free Press, pp. 250-253.

[87]Glasser, Ira *ACLU Press Release*, February 25, 1999.

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characteristic similarities of within-group traits. If criminality patterns correspond to racial population variability, then the upshot of implementing successful measures to reduce violent crime is having to contend with racially disparate results. The trade-off that society must come to terms with is that decreases in violent crime will most likely mean greater incarceration rates of young African American males. What level of violent crime will society accept while tolerating differences in criminally-prone behavioral norms? Unfortunately, the impulsive violence associated with 'car-jackings', 'going postal' or 'drive-by shootings' all too often corresponds with the behavioral norms of young violent-prone African Americans.[88]

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[88]Levin (1997), see chapter 9 "Crime", (pp. 291-332) for a thorough discussion of the issues that have surfaced over racial profiling. Levin offers a convincing argument that race is an information-bearing trait and as such police should consider the race of suspects in certain types of violent crimes in which the perpetrator involved, more likely than not, fits a common racial profile. Consider the implications of the recent case of four New York police officers charged with murdering Amadou Diallo, the unarmed West African immigrant who died in early February from 19 fatal wounds in a hail of 41 rounds after officers responded to Diallo's suspicious behavior. Even though the details surrounding this incident are still under investigation, critics are quick to denounce the actions of these Street Crime Unit officers as "racially motivated". Like the officers in the Rodney King beating, Mark Furhman's role in the murder investigation of Nicole Brown Simpson, and unsubstantiated charges that the CIA was responsible for the inner-city crack-cocaine epidemic, the perception among many in the black community is one of a conspiratorial plot that continues to beseige African Americans. Yet, the issue of racial character goes to the core of law enforcement procedures over split-second decisions in dealing with suscipious conduct. Disobeying or ignoring police requests, sudden impulsive movements, the presence of a beeper, nervous tension, defiant reponses and the lack of cooperation during a police investigation are warning signs of impending danger in the mind of an experienced urban cop. From the vantage point of a young "hip" African American, such behavior is probably common among his peers. From the perspective of Street Crime Unit officers, prolonged reflection over such behavioral cues could mean life or death. Criminogenic interpretations over what blacks perceive as standard conduct goes to the issue of racial character as an expression of a behavioral norm. In fact, a black law enforcement group, 100 Blacks in Law Enforcement, conducts seminars in the Bronx and other inner-city areas as a response to rising concerns over "police misconduct". These sessions cover such common sense tips as to always carry an ID, remain calm, never conceal your hands and keep them in plain view, and try to "defuse" a police encounter. (See Grunwald, Michael "Coursework in N.Y.: Surviving the Police, Black Officers Teaching Worried Minorities" *The Washington Post*, March 16, 1999.) When an officer encounters suspicious, potentially life-threatening conduct that reflects similar behavioral patterns of

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As the natural expression of temperament, inherited disposition and personality traits exhibited by a group of individuals related through common descent, University of Wisconsin psychologist Joseph Jastrow summarized the idea of racial character in *Character & Temperament*:

> Along with racial *differences*, uncertain but far from negligible, races present a comprehensive *community* of endowment, physical, physiological and psychological. Races are predominantly alike, in that the variations of their specific heredities are consistent with a fundamental community of inheritance. Biologically such community is established by the crossing of races of whatever degree of difference; zoologically the human race is one; psychologically the brotherhood of man is still a difficult ideal. The racial fusion resulting from the mixture of races, itself plays a large part in the composite of qualities which peoples now present. Races exhibit large overlapping endowments; with them and despite them emerge the distinctive qualities which remain the specific racial heritage, its temperamental expression. The differences of race are not simply a quantitative order; races are not similarly endowed in the entire composite of their psychic nature and present merely an inferior or superior order of such parts. Degree and variety enter into the racial equation. Accordingly one race may be no more superior to another than one sex is superior to the other; their differentiated endowments may qualify for different orders of expression in adjustment to different environmental stresses, and thus represent complex embodiments of specialized "group trait" aptitudes.[89]

Although the empirical significance of Jastrow and McDougall's assessments of racial variation in the selection of innate character traits remains of limited value, both offer a theoretical framework for understanding the persistent nature of racial differences *in terms of behavioral group norms*. It is these racial character differences in group norms that egalitarians deem irrelevant to contemporary

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violent incidents, what appropriate measures should an officer take in order to protect his own life while minimizing the risks of taking an 'innocent' life?

[89]Jastrow, Joseph *Character & Temperament*, 1915 D. Appleton & Co., p. 398.

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"social problems". As a natural biological condition, the overall theme of human inequality extends across not only most of McDougall's work, but the research of other hereditarians up until mid-century. The gist of McDougall's outlook is that "the great condition of the decline of any civilization is the inadequacy of the qualities of the people who are the bearers of it".[90] The popular science writer Lawrence Wright captures the essence of what science has to say about human nature when he writes, "the prevailing view of human nature at the end of the century resembles in many ways the view we had at the beginning. That is that people are largely responsible for their station in life, and that circumstances do not so much dictate the outcome a person's life as they reflect the inner nature of the person living it". [91]In a recent paper on IQ differences in the work place, Earl Hunt puts into perspective that "Newton regarded his predecessors as giants, and said he stood on their shoulders. Twentieth-century psychologists have had a discouraging tendency to regard their predecessors as dwarfs and to stand on their faces".[92] The same in fact applies to the historical legacy of McDougall's contributions to psychology.

Summary

In the study of human behavior, the concept of racial character serves as a point of reference in identifying a constellation of behavioral traits that correspond to patterns of conduct among racial populations. The work of William McDougall provides a framework for understanding the group dynamics of racial character. Well established research findings in the behavioral and social sciences validate the plausibility of racial character. As a bio-social factor that accounts for behavioral group norms among population groups, racial traits define human differences among cultures, nations and

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[90]McDougall, William *National Welfare & National Decay*, 1932, Methuen, p. 32.

[91]Wright, Lawrence *Twins: And What They Tell Us About Who We Are*, Wiley, 1997, p. 10.

[92]Hunt, Earl "Intelligence and Human Resources: Past, Present, and Future", in *Learning & Individual Differences* (eds) Ackerman, Phillip L., Patrick C. Kyllonen & Richard D. Roberts, 1999, American Psychological Association, p. 3.

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communities. The global pattern of race differences in dozens of bio-social variables, from medical-biological to socio-economic factors, suggests a consistency among average differences in behavioral outcomes that correspond to average character differences in racial populations. For much of this century, modern society has blindly accepted questionable explanations for the persistence of racial disparities in society – from educational test scores, occupational selection, residential housing patterns, violent crime and incarceration rates to the recreational use of national parks.[93] Differences in pedestrian safety between two densely populated areas, such as Tokyo and Washington, DC, are as much a reflection of differences in the character of the surrounding population than other cultural, socio-economic or demographic factors. As a psychological pioneer, McDougall's legacy confirms that a gifted individual with an intuitive grasp of human nature – even though the latter is no substitute for solid empirical findings – can triumph over the flawed assumptions of his rivals by looking for answers in all the right places.

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[93]Sloan, Gene "Park service adopts aggressive plan for diversity" *USA Today*, March 26, 1999. The article bluntly notes that "the National Park Service, disturbed by studies showing that a disproportionately large number of visitors are white, plans some quick changes to boost diversity". Changes include the promotion of a "diversity" web site, improvements in "storytelling" in various park lectures, removal of language barriers, and hiring a more diverse staff. Again, rather than try to understand the group dynamics behind this racial disparity in park visitors, like differences in outdoor life interest levels or concern for the environment, the National Park Service accepts blame for 'ethnic imbalances' in park visitors.

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Can Gender-Equal Societies Survive? A Speculative Essay

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The rise of gender-equal cultures has come to be regarded as a virtually irreversible trend associated with "modernization." But gender-equality was not common amongst historically-known societies, and the author suggests reasons why patriarchal societies have been broadly characteristic of human history – and may possibly supplant contemporary Western gender-equal cultures.

Key Words: Gender-equality, patriarchalism, Islam, demography, migration, Europe, Middle East, North Africa

Ethnological research reveals that throughout known history human societies have been overwhelmingly male-dominated in organization. Matriarchal societies have indeed been rare, and usually go little beyond matrilinealism. Gender-equality, such as is increasingly indicated by trends in contemporary Western cultures, implies neither patriarchalism nor matriarchalism, but does involve a decline in male dominance and is associated with a variety of significant modifications in almost every aspect of societal structure and behavior. Yet we may ask whether gender-equality will survive in competition with patriarchalism. Indeed, the question may well be whether gender-equal *societies* survive in competition with patriarchal *societies* since statistical evidence shows a strong correlation between gender-equality and a below-replacement birth rate. It is the object of this article to investigate this relationship in the light of demographic data drawn primarily from European, North African and Middle Eastern countries.

Historical Contrasts: The Mediterranean as a Cultural Divide

Prior to the invention of horticulture, Europe, North Africa and the Middle East may have been more or less universally patriarchal, although with the replacement of hunting and gathering societies by farming societies in the Neolithic the status of women may have risen,

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but with the dominance of Indo-European and Semitic cultures with their pastoral background male-dominance may have reasserted itself. However, as we enter historically-documented times we observe that women in most of the societies north of the Mediterranean had a different status from that generally enjoyed by them in the Afro-Asiatic (Hamitic and Semitic-speaking) cultures to the south and southwest of that body of water. The Afro-Asiatic cultures to the south and southeast of the Mediterranean arguably held women in lower esteem than those to the north of the Mediterranean.[1] The difference was rooted in contrasting eschatalogical viewpoints.

Contrasting Attitudes toward Females

This emphasis on heredity was accentuated by the fact that the peoples living north of the Mediterranean, notably the ancient Greeks and Romans, the Celts, Germans and Slavs, believed that men and women could think and act independently of the gods who, though deemed immortal and endowed with super-human powers, nevertheless suffered from more or less human passions and weaknesses. Indeed, men and women who strove to be super-human in their deeds and actions were widely admired. It was even at times held that great heroes could become gods. Furthermore, it was believed that all human qualities were inherited, and the breeding of high-quality offspring was a major goal. Thus Werner Jaeger, the author of *Paiedea*, described the Greek ideal as "an aristocracy of race." Aristotle (Pol. IV, 8) defined nobility as "inherited virtue". We read in the Odyssey (IV, 60) the statement "The blood of your parents is not lost in ye, ye are of the line of sceptered kings, the fosterlings of Zeus, for no churl could beget sons like you."

Thus to the ancient Greeks and early Romans religion revolved around the family hearth as much as the temples of the gods. The womenfolk played an important role in tending for the family hearth fire, and because it was realized that children inherited their qualities

[1] In this article, when speaking in an historical sense we use the term "European" to refer to those societies which were specifically Indo-European, since the evidence on which we base our statements is derived from the dominant Indo-European speaking societies, such as the Greek, Roman, Germanic, Slavic and Celtic.

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from their mothers as much as from their fathers wives were treated with respect. Because of the importance of good ancestry on both sides of the family, in the classical age of Greece we find the admission that "we choose our wives like we choose our horses, by the length of their lineage". This was no small honor, since the Greek nobility prized their horses and bred them with the greatest care.[2] Women on both sides of the family, not merely in the male line, enjoyed unquestionable dignity as attendants of the sacred hearth fire and progenitors of future generations.

In addition to their sky and nature gods, these European peoples generally revered, and often worshipped, their ancestral spirits, whom the Romans called *Manes*. To many, particularly the Celts, the hearth fire was regarded as sacred to the eternal family. In the warm Mediterranean the Greeks and Romans kept a symbolic hearth fire burning on their family altars. The role of protector of the family fire and progenitor of the future generations of the family was important, and women (at least amongst the free families) derived personal status from these functions even if they did not enjoy direct political power. Rome even had its own hearth fire sacred to the city, tended by daughters of the city – the Vestal Virgins – before whom even the Censors would lower their *fasces* or emblems of office when passing them in the streets.

The Latin and Celtic peoples were much the same in their attitude toward women, and with the Celts we often find women holding political office. The Germans were even more conscious of heredity and the importance of sound descent, evidence of which is to be found in their legal system. Relatives on the mother's side were recognized equally with those of the father. *Wergeld*, the fine which was paid by relatives in the event of one of their kin harming the member of another kin, was paid by the mother's kinfolk as well as by those of the father. Scandinavian women appear to have been exceptionally free, and to this day women in Iceland keep their own name after marriage, rather than adopting that of their husband.

Hamitic and Semitic society had a different history. Monotheism

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[2] The modern English word "hero" is related to the ancient Greek term which originally signified "ancestor".

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was largely an Afro-Asiatic invention,[3] appearing early, if only briefly, in Egypt and developing to its full amongst the Western Semites. In such an environment, success in life was derived from adhering to the word of god less than from supposedly-inherited virtues. In consequence, it is not unreasonable to suppose that the men of the strongly patriarchal societies south and east of the Mediterranean tended to regard women more as property and as their personal playthings than as objects of intrinsic worth. Temple prostitution was practiced in ancient Hamitic Egypt as well as in early Semitic societies. Polygyny was common and divorce by women difficult. In Baal and Carthage, even the children of legitimate wives might be sacrificed to the god of the city. Patriarchalism was undoubtedly more oppressive toward women than it was in Europe.

Indeed, in many early Semitic societies a man could sell his daughters into concubinage, and his children by slave women might inherit his goods to the exclusion of his offspring by legitimate wives should he so decide. This contrasts sharply with most ancient European societies, where illegitimate children born from a liaison with a socially inferior woman usually took their social status from that of their mother. Modern English still contains an ancient expression which reflects this prejudice. The invective "lying bastard" is a memory of the days when the mother of a bastard was usually of inferior social status to the father, and truthfulness like all other aspects of character was regarded as an inherited virtue. Slaves could not be relied upon to tell the truth, and bastard children of inferior descent on at least one side of the cradle could not be expected to have inherited the virtues which distinguished those of genteel or noble birth.

These disparities in the status of women have persisted over some two thousand years. Knightly etiquette in medieval Europe put women on an imaginative pedestal while medieval Moslem scholars questioned whether women were even human. Despite the vicissitudes of some two thousand years of history, a similar disparity survives today. A stern patriarchalism remains characteristic of the Moslem

[3] This is not strictly true, if we regard Zoroastrianism as pre-dating Egyptian and Semitic monotheism.

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societies of the Middle East and North Africa while Europe has moved more strongly in the direction of gender-equality.[4]

The Demographic Implications of Patriarchalism and Gender-Equality

Now let us look at the demographic implications of this contrast between the strongly patriarchal societies which dominate North Africa and the Middle East and those of present-day Europe, North America and Australasia, as revealed by Coney and Mackey (1998).[5]

In the past few decades, they point out, there has been considerable discussion as to the causes of the high fertility which has resulted in the contemporary Third World population explosion and the resultant ecological damage to vast regions of the world.

One of the first theories to explain high fertility in the modern world was that it was linked to poverty – and that fertility declined when living standards rose. There was certainly evidence to support this proposition and a large amount of truth in it: one only had to compare the low fertility rate of contemporary Europe, North America and Australia with the high fertility of the populations of Africa and other Third World regions. However, it was soon recognized that this linkage was not absolute, and that there had to be some other force at work. One has only to look at the demographic statistics of Saudi Arabia to note that despite high income levels Saudi Arabian women continue to average 7.1 live births – as a result of which the Saudi population increases by 3.4% every year. Similarly, in the United Arab Emirates, another of the world's wealthiest countries with an extremely high standard of living, the women still average the same 7.1 live births achieved in Saudi Arabia.[6]

Consequently another hypothesis was soon advanced, and this sought to highlight the generally negative linkage between female education and fertility. The argument that high fertility was associated

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[4] However, it may be noted that the non-orthodox portion of the Jewish population of Israel has moved substantially along the road to "gender-equality".

[5] Nancy C. Coney and Wade C. Mackey, Cultural Evolution and Gender Roles: Advantage Patriarchy, *The Mankind Quarterly*, Vol. 39/1 Fall 1998.

[6] U.N. Demographic Yearbook, 1995

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with low levels of female education while women who enjoyed higher levels of education produced fewer children seemed to fit neatly with the poverty argument, and the UNESCO Statistical Yearbook 1994 provides much evidence to support it. The following examples match the percentage of women students in tertiary education with the annual rate of population increase:

Country	*% of women students in tertiary education*	*Annual rate of pop increase*
Yemen	11%	4.4%
Nigeria	27%	3.3%

Egypt	35%	2.0%

U.K.	48%	0.3%
Italy	50%	0.3%
Spain	51%	0.3%
Norway	53%	0.3%

Many non-European countries combine a low level of women's education with a high level of fertility, whereas most European countries are characterized by a high level of female education and a low fertility rate. In Europe the prime exceptions to the latter are provided by communities such as the gypsies, who combine low female education with high fertility. Indeed, the birthrate in most European countries has fallen even further since 1994, when these statistics were collected. The birthrate in Russia has plummeted as the standard of living declined, and that of northern Italy has also plummeted despite the fact that the standard of living there has remained high. In most West European countries the decline in the birthrate of the indigenous population is partially masked by the high birthrate amongst the non-European immigrants who have moved into Europe, and who – as in the case of Bangladeshi immigrants in Britain – have maintained a much higher rate of fertility than that of the native population, despite their new environment.

But even the correlation between education and fertility is far

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from perfect and fails to provide a full explanation of fertility rates. We have only to look at the demographic statistics of strongly patriarchal societies which enjoy a high standard of living, and which provide tertiary education to a high percentage of their womenfolk but still have extremely high rates of fertility.

Country	*% of Women among Tertiary Education Students*	*Annual Population Increase*
Oman	49%	3.8%
Jordan	48%	3.6%
Libya	46%	3.7%
Saudi Arabia	43%	3.4%

Tunisia	41%	1.7%

Source: Appendix 1, page 60-65, "Cultural Evolution and Gender Roles: Advantage Patriarchy" *The Mankind Quarterly*, Volume XXIX No. 1, Fall 1999.

Discussion

Oman, Jordan, Libya and Saudi Arabia have each extended high levels of education to their womenfolk, yet they still maintain high level of fertility. It will also be noted from the foregoing table that although Tunisia has a lower level of female education than neighboring oil-rich Libya or oil-rich Oman and Saudi Arabia, it has a dramatically lower rate of population increase. So far as male-dominance is concerned, Tunisia is probably closer to Europe than the other four countries shown above, although this is not statistically measurable.

While it may be admitted on a worldwide basis that levels of income and women's education both *partially* correlate negatively with fertility, neither provides an exhaustive explanation of high fertility. Coney and Mackey conclusively demonstrated that this factor is the extent to which the males in a society are able to prevent the females from entering occupations which would compete with their traditional role as producers and rearers of children.

When men are able to prevent women from devoting their time and energies to activities that conflict with child-production, fertility

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tends to remain high, even in wealthy societies where females are permitted to enjoy superior levels of education. Fertility remains high in the Moslem countries of the Semitic and Hamitic-speaking world wherever the tradition of male-dominance and patriarchalism remains strong – even when income levels and female education rates are high. Regardless of levels of income and female education, strongly patriarchal societies generally require women to put their roles of wives and mothers above the demands of rival occupations.

Conversely, in countries where gender-equality allows educated females to choose careers which conflict with child-rearing, fertility is lower. Thus, the less radical Moslem societies, where patriarchal pressure is less intense, fertility is somewhat lower. In Tunisia, despite a slightly lower level of female education (41%) which might be expected to result in higher fertility, actual fertility is much lower and the annual rate of population increase is lower – only 1.7%.

Can Gender-Equal Societies Survive?

In Europe, North America and Australasia – all societies today close to the gender-equal ideal – the birthrate is below replacement level and the population level is either falling or being maintained only by immigration from the more fertile patriarchal countries. To the extent that the Moslem migrants who enter Europe, and the Hispanic migrants who enter the United States, tend to retain their patriarchal traditions they also retain a significantly higher birthrate. It is thus not difficult to appreciate the demographic implications of (a) the positive correlation between patriarchalism and fertility and (b) the negative correlation between gender-equal culture and fertility. The future of gender-equality as a way of life is threatened.

Societies that practice gender-equality are at a demographic disadvantage vis-a-vis patriarchal societies. Countries such as Germany and Holland, whose indigenous populations practice a high level of gender-equality, have rapidly-declining native populations, so that the total population level is only maintained by the immigration of persons from the over-flowing patriarchal countries of the contemporary world. These people bring much of their culture with them, including their commitment to patriarchalism and a high birthrate. The actual population growth Germany is less than the total of immigration, and thus immigration may be said to account for

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128% of Germany's population growth! Furthermore, 16% of births in Germany involve immigrants (Coney and Mackey, 1998). In Britain the birth rate of immigrants from Bangladesh is far higher than that of the native peoples, and mosques are rising in cities throughout the land. The transfer by immigrants of their culture to their new land of settlement serves to reinforce their chances that Islamic patriarchalism will continue to boost the high fertility rates which characterize the immigrant populations.

Can gender-equality societies survive demographic competition from patriarchal cultures? Or will the vacant places in the schools and the polling booths in gender-equal societies be filled by the more fertile adherents to patriarchal customs? – as has already happened in many counties in Texas, Colorado, New Mexico and California in the U.S. where patriarchal, high-fertility Hispanic populations from Latin America are filling the role that Moslems, and to a lesser extent other patriarchal immigrant communities, such as Hindu and gypsy, are filling in Europe. Will gender-equality advocates succeed in penetrating the strongholds of patriarchalism and converting these societies to gender-equality before they lose the battle against patriarchalism in their own countries? – fueled by rising immigration from the fertile and increasingly overcrowded patriarchal Afro-Asiatic societies.

Evolution as Competitive Procreation

North America, Europe and Australia, all supporters of gender-equality, are today the target of massive immigration from the highly fertile patriarchal countries, all of which are anxious to find *lebensraum* for their rapidly-multiplying surplus populations. Biological evolution is a competition to survive, and to find the resources that will enable one's biological offspring to survive. It is the more prolific, rather than the meek or the more egalitarian, who will be the ancestors of future generations of humankind, and whose cultures are the most likely to survive.

In the nineteenth century, Europe was more patriarchal and, having a high birthrate, used its superior technology to send out migrants to populate distant and relatively empty lands. Is history reversing itself? Today the West devotes much of the benefits of its superior productivity to helping its competitors around the world to

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outbreed its own people. The overflow of population from the patriarchal non-European world – multiplying with unprecedented rapidity due to the introduction of Western medical technology and unable to survive within the limits of its own historical borders – is migrating in increasing numbers to occupy the places left vacant by gender-equal Europe's own shrinking birthrate. Is there a new anthropological dictum here – some explanation of the prevalence of patriarchal societies throughout human history? Are gender-equal societies doomed by their own low birthrate? Does the future, like the past, belong to the more prolific patriarchal societies, rather than to the ageing populations of those that practice gender-equality?

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On the Races of Man

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For over a half-century there has been a concerted effort to demonize racial research. In spite of the hate propaganda's success at slowing research, a remarkably large body of research findings has accumulated. Much of this research is now motivated by concern over disparate health outcomes for individuals of various races. Of particular concern is the suffering in the black community, arguably exacerbated by the attempts to stifle meaningful race research. Findings concerning race differences, including evidence consistent with genetic incompatibilities ("disharmonious combinations") from black x white hybridization, are here considered in the context of modern racial classification.

Keywords: race classification; African-American health; human evolution; race differences in health, metabolism, and sports; Hottentot; Pygmy; Kalenjin.

The biological reality of race is a fascinating topic from the scientific point of view. For over half of this century there has been a tremendous amount of propaganda aimed at making this a taboo topic. The race-deniers have been very successful in scaring off scientists. Even though most of what they spout is nonsense, the vast majority of serious scientists have learned their lesson well. For a youngster it could be career suicide to deal with race from a scientific perspective. Indeed so-called "scientific racism" is said to be evil and sinful, even against the law in some countries. The result of all the hateful propaganda is that most of my scientific colleagues leave it alone, at least in public. In science, especially these days in the genetic and biological sciences, there are so many things that are unknown, and so many new and exciting techniques, that a scientist can easily have a productive career without ever mentioning race as a topic. One of the upshots of all this is that there is a tremendous

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goldmine of data about the biological realities of race just laying around, waiting to be mined. Actually a gold mine is probably the wrong simile – since it implies that one must dig and work to collect the prize. Actually, it's more like a riverbed strewn with gold nuggets: Race biology data have accumulated all around us, it is lying there waiting to be picked up.

So, my purpose here is to review a few of the many nuggets of information about the biological reality of race. And intelligence differences I will not harp on – everyone knows about that by now (Jensen, 1998; Lynn, 1997). Thicker in bone and smaller in brain, there are a lot of biological realities of race in addition to the large differences in intelligence.

Race Defined

To start I should mention the definition of the term "race" that I am using. In biological tradition the word race is simply synonymous with the terms "subspecies" or "variety". As most people know, the basic unit of classification in modern taxonomy is the species. A species is usually said to consist of a set of individuals that are capable of interbreeding and that can produce fertile offspring. If the offspring are not healthy and fertile, then the parent types are considered to be separate species – like mules are usually sterile so horses and donkeys are considered to be separate species. However, in biology things are often fuzzy around the edges, and so it is with the concept of species. With biological evolution species come and go. They often intergrade with each other (Mayr, 1963). Sometimes what are considered to be separate species in nature can and will freely interbreed when brought together by modern European-invented methods of transportation. Sometimes their hybrid offspring are partially or fully fertile. As one example of the biological reality of fuzzy species, consider *Canis familiaris*, the common dog, and *Canis lupus*, the Eurasian wolf. These are considered to be separate species because their habitats and life-styles are often different. Within the dog species there are many varieties that are quite different in physiology and behavior. The tiny Mexican Chihuahua would have a hard time mating with an Irish Wolfhound. When wolves encounter dogs, they usually eat them. But sometimes

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they mate them. When they mate it is almost always the male wolf with the female dog. The reverse is rare, male dogs are almost never able to mate female wolves (Larousse, 1967). The hybrid puppies are usually fully fertile. So, the point is that species and races are concepts of classification that are often fuzzy around the edges. This is because of the very nature of biological reality.

Modern humans are usually considered these days to constitute one species, *Homo sapiens*. However, this was not always an easy call (Darwin, 1871). Humans are in many respects typical of geographically widespread mammalian species. We are typical in being a polymorphic *and polytypic* species – polymorphic simply means "many forms" – familiar to all as individual differences. The bell curve distribution of so many traits; height, weight, strength, intelligence, and so on, illustrates polymorphic traits. We are actually a bit atypical among widespread mammals in being an extremely polytypic species. Polytypic means "many types"; it is simply a fact of biological reality that all the different groups of humans are not exactly the same. Indeed, Charles Darwin noted "the enormous range of man, which is a great anomaly in the class of mammals, if mankind be viewed as a single species." (Darwin, 1871/1874, p. 268). Naturally occurring polytypic groups within a species are called varieties, subspecies, or races.

Genetic Classification

Now-a-days biological reality starts with genes, so that is what we will first consider. Genetic surveys have been done that identify many genes for many human populations all around the world. Some surveys have tried to concentrate on so-called "native populations", that is, people that today are still living where their ancestors were before 1500 AD – before Christopher Columbus and the age of European Expansion around the globe. When worldwide gene surveys are done of native populations, the results in broad outline are clear and consistent and replicate from one study to the next.

The most solid and remarkable finding is that genetically, the people from Sub-Saharan Africa are the most different from all other living humans. This generality from recent genetic work with newly developed biochemical technology is entirely consistent with the

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morphological, anatomical, physiological, and behavioral data, of classical scientific anthropology. In summarizing his study of man, Darwin wrote:

> "[H]e has diverged into distinct races, or as they may be more fitly called, sub-species. Some of these, such as the Negro and European, are so distinct that, if specimens had been brought to a naturalist without any further information, they would undoubtedly have been considered by him as good and true species."(Darwin, 1871/1874, p.929).

So here I am going to concentrate mostly on Africans, but first a quick consideration of the rest of the world.

The general outline here follows the results of one large genetic survey, published in 1994 by Yale University Press with the title *The History and Geography of Human Genes* (Cavalli-Sforza, Menozzi, & Piazza, 1994). The results were combined across many different genes and summarized to indicate the size of the genetic differences between the groups. A main finding was that, as noted previously, Africans are far different from everybody else.

After the African versus everybody else, the next most different racial grouping is Australian Aborigines and similar people in New Guinea and surrounding areas. A description from the famous anthropologist William Howells:

> "Australian aboriginals proper, primitive men with a primitive hunting culture, lacking even the bows and arrows of the Negritos of other parts. They are dark skinned but hairy, with thick, ridged, poorly filled skulls and heavy, though fully sapiens, brow ridges; and with broad noses, short projecting faces, large teeth and receding chins. In every way they conform to a picture of *Homo sapiens* at his most backward, before racial specializations and before a final lightening of brows, reduction of teeth, and expansion of brain." (Howells, 1959, p. 326).

The next group to split off, indicating degree of genetic

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differentiation, is the Caucasians. That leaves a cluster – fairly close genetically – of Northern Mongoloids and American Indians. About the only surprise from this worldwide gene survey was the degree of difference between Northeast and Southeast Asia. Even within China there were substantial average genetic differences between the Northern Chinese and the people of Southern China. The racial/genetic differentiation within the Chinese is a fascinating topic for another day (Chu, et.al., 1998).

Africa

Now I'm going to turn to the largest of genetic differences among humans, the Africans versus everybody else. Some people in the scientific literature emphasize that it is a vast oversimplification to conceptualize "Africans" as a single race. They emphasize that there is tremendous genetic differentiation, and resultant biological differences, among the native inhabitants of Africa (Armour, et.al., 1996). That is correct, up to a point. After all, the continent of Africa is a big place; it is the second-largest continent, with much environmental differentiation. It contains some of the driest and some of the most humid habitats on earth. Also some of the hottest. It has lowlands and highlands; sea level jungles and snow-capped Mount Kilimanjaro. So it should come as no surprise that largely primitive people, still divided into tribes, pre-civilized populations, show lots of genetic differentiation among them. It is a primitive condition of humanity. Thousands of years ago when Europeans were still largely tribal breeding groups there were also more genetic differences between different groups. The different races among European Caucasians are still evident to some extent. But still, although there is genetic difference among Africans, as a group they hang together and are relatively very different from everybody else (Shriver, et.al., 1997).

It is appropriate to separate North Africa from what is usually called Sub-Saharan Africa. The Sahara desert is a serious piece of real estate. North of the desert, all across the southern shore of the Mediterranean, the inhabitants are largely Caucasian. In the main we know where they came from, and often we know when. For instance the Phoenicians, ancestors of modern Lebanese, colonized sections of the coast. Later, Germanic tribes from Europe invaded and settled.

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The Arabs swept across. Today a hybrid, largely Caucasian population with some Negroid admixture, inhabits North Africa (Darlington, 1969). The genetic findings that show the large split between Africans and everybody else, is based on Sub-Saharan Africans.

Genetic analysis within the African cluster reveals two sets, a group of four and a group of two. The first set with four groups, labeled Pygmy, W.African, Bantu, and Elongates – are the Black Africans, the Negro race of traditional anthropology. There is substantial gene flow among them, but also racial differentiation as indicated by the genetic pattern.

Then somewhat more different from the Blacks is the second set, consisting of Ethiopian and Hottentot. These people in skin color are more brownish and yellow than black. They are thought by some to be remnants of an ancient pre-black population. The recent expansion of blacks, mostly Bantu and Elongates, has exterminated most of these people. Their genes remain concentrated in the Horn of Africa – Ethiopia and Somalia, and as a dwindling remnant in far Southern Africa. The Ethiopians are today a hybrid population, with substantial black and Semitic gene admixture (Passarino, et. al., 1998).

What I here call Hottentot are often referred to as the San, or Khoisanids, or Bushman and Hottentots. The remaining Bushman are desert gleaners while the Hottentots herded cattle. In many characteristics these people are biologically specialized for life in a hot and dry climate. A quite obvious biological reality of race is illustrated by steatopygia, a condition common among Hottentot females when well fed. Literally, the term means "Fat Rump".

This is the human equivalent of the Camel's hump. The survival problem is how to store fat and still be able to shed body heat in a hot climate. This evolutionary solution is to bundle most of the fat in one place, here the rump, leaving most of the rest of the body lean in order to lose heat (Howells, 1959).

By contrast, healthy and well-fed Eurasian women put on a layer of sub-cutaneous fat all over the body: it is better than a fur coat in providing insulation against the arctic cold. These differences in fat storage are biological realities of race. A related biological reality is the difference in resting metabolic rate between blacks and whites in America. At rest, black women have a lower metabolic rate than do

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white women. Lower metabolism generates less body heat, a useful trait in a hot climate but a problem contributing to obesity in the Land of Plenty (Jakicic, J.M. & Wing, R.R., 1998; Kaplan, A.S., Zemel, B.S., & Stallings, V.A., 1996; Yanovski, et. al., 1997).

> Another biological peculiarity of the Hottentot race is what is called the "Hottentot apron"; pendant labia, four or four-and-a-half inches of dangling labia, delicately referred to as the "Hottentot apron." A biological reality (Baker, 1974).

The Hottentot race is almost all gone today, replaced, exterminated, and intermated in recent times by the invading blacks. There was enough intermating that you can sometimes see the results of Hottentot genes walking the streets of America. There was a pattern to the intermating that is important to note. That is, that even though rare, most of the intermating was of Hottentot women with black men (Cavalli-Sforza, Menozzi, & Piazza, 1994). With the resultant hybrid children being raised as blacks, most of the gene flow was from the Hottentot to the blacks. This pattern is another biological reality among humans, actually among mammals generally, like wolves and dogs mentioned earlier. In population intercrossing, including race-mixtures, it is usually males of the dominant group that take up with women from the subordinate group. Women are attracted to socially dominant males. In this instance, the dominant blacks have been acquiring the land, the property, and the women, of the Hottentot race that they are replacing.

The remaining four sub-races of the African genetic cluster are all members of the black Negro race. Across the genetic diversity of African Blacks there exists the longest and the shortest of all humans. The shortest are the Pygmies of the African Forests. Small size in human populations, as well as in other mammalian species is thought to be an evolved adaptation for hot-humid climates. Small size also helps in moving through the thick jungles where Pygmies collect food and hunt. To this day the Pygmies have not taken well to agriculture. Some work as irregular and unreliable laborers for their black masters. There is also some intermating, again mostly subordinate pygmy women being taken as wives by the dominant blacks (Cavalli-Sforza, 1986).

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African Pygmies are the smallest of humans; the adult males of some tribes average about 4 and ¾ feet in height. Some ancient Egyptian Pharaohs kept Pygmies as pets. They were treasured for their size and rhythmic dancing ability.

There are many biological realities that lead to the diminutive size of Pygmies, one is a poorly understood substance called "Insulin-like growth factor 1" [IGF-1]. In Pygmies the genetic control of IGF-1 is different (Merimee & Rimoin, 1986). An interesting coincidence is that the recent discovery of the first gene marker associated with high intelligence also involves the Insulin-like growth factor system. Among Caucasians, very high IQ children were statistically different for a DNA marker in the gene for Insulin-like growth factor-type 2 receptor (Chorney, et. al., 1998). Probably only a coincidence.

> It is widely known that black babies tend to be born smaller than white babies, but black babies develop more rapidly in coordination and motor skills. Pygmies have been reported to mature very rapidly. Babies sometimes walk and even run as early as 6 months of age, a developmental milestone reached on average by Caucasians not until 12 months of age (Freedman, 1979).

The remaining three groups, the West African, the Bantu, and the Elongate sub-populations are actually quite close genetically. The term Bantu originally referred to a group of closely related languages. The many different Bantu-speaking tribes are mainly the ones that in recent centuries greatly increased their range, invading east and South Africa. The Bantus and the West African groups were mostly planters, practicing primitive slash-and-burn agriculture.

On the other hand, the elongates were mostly pastoralists, herders of cattle. Being without horses, they herded their cattle on foot. Among the elongates are found the longest – tallest – of humans. Their height is an evolutionary pre-adaptation for the modern American game of Basketball. It is a biological reality that Blacks dominate basketball. The elongate physique, slim and lean and long, is thought to be an adaptation for survival in hot and dry climates. A popular theory is that the elongates evolved in the Sahara region across the thousands of years during which the Sahara

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was slowly changing from a grassland to tne dry desert that exists today.

The historically pastoral elongate tribes now live among the historically planter W.African and Bantu tribes. Usually the elongates have been warrior rulers over the Bantus. Sometimes the Bantus revolt against their elongate rulers. For example, the Hutus are a Bantu race while the Tutsi are elongates. Much of the genocidal warfare currently savaging Black African Nations, is conflict between genetically different varieties of blacks.

Tribal differentiation

Partially separate breeding groups, like races, sub-races, and even individual tribes sometimes evolve specialized traits. For instance, it is a biological reality that professional basketball, the National Basketball Association [NBA] is around 80% Black.

Another interesting biological reality involves long-distance running. At the present time World-Class men's running, events like the Olympics and major money-events like marathon road races, is dominated by blacks from the elongate groups. Maybe easily understood, after all, their ancestors for thousands of years have been tending cattle on foot. More remarkable is that Kenyans dominate the running sports, and about 3/4ths of Kenya's top runners come from just one tribe, the Kalenjin. This one tribe, the Kalenjin, they are only about 10% of the population of Kenya but are 75% of Kenya's top runners. Worldwide about 40% of the World-Class top runners in men's medium and long-distance events come from just this one tribe.

What is it that makes the Kalenjin such exceptional runners?

It is a tribe that specialized in cattle thievery. If you run far and get away with the stolen cattle, then you have bride price and can afford to purchase a quality bride. Even more, they were polygamous, so a really successful cattle thief could afford to buy many wives and thus make many little runners. On the other hand, if you got caught you were dead. So, here we have many generations of natural selection for successful thievery, and there has evolved a tribe preadapted for winning gold medals and for winning the big money in long-distance running events (Manner, 1997). A neat story. It might even be true. Of course don't mention this in public. In our

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politically correct society good people have lost their jobs for simply mentioning biological realities of race differences in the sports. There is a book being written about races in sports, it's working title is simply "*Taboo*".

United States

Although there are differences among them, as a group the black Africans are genetically close together, and are most different from all other human races. Here in the United States there are many biological realities of race differences between white and black. Compared to whites, the African-Americans are born sooner and smaller, but they mature more rapidly (Rushton, 1995; Lynn, 1998). Their bones are denser, with higher mineral content (Bell, et.al., 1995; Ettinger, et.al., 1997). The denser bones are found even in fetuses before birth (Parfitt, 1997) and on average continue throughout life, thus osteoporosis among the elderly is more rare for blacks (Anderson & Pollitzer, 1994; Perry, et.al., 1996). Along with higher bone mineral content, black lean body mass is greater, and they sooner grow taller and heavier. Black children begin their growth spurts about two to five years earlier than white children. For boys, young black males outpace whites in muscle mass by age seven. Along about age 12, when white boys are beginning their growth spurt, black males are already much more physically developed. For girls, the growth spurt begins about age 6 for black girls but not until age 8 or 9 for white girls. And of course hormones also: African-Americans mature sexually about three years sooner than do European-American children. Three years is a tremendous average difference at those ages (Ellis, Abrams, & Wong, 1997; Ellis, 1997; Gilsanz, et.al., 1998; McBride, 1996; Nelson, et.al., 1997; Wang, et.al., 1997).

Differences in hormones, body composition, bones, brains, develop at different rates among the children, and the differences persist in adulthood. These are all biological realities of race that have many consequences and correlates for society. As just one example of consequences for society, consider hospitalizations for gunshot wounds in California. I would suggest that a bullet hole is very much a biological reality, and there is a substantial race difference. A recent paper in the *Journal of the American Medical*

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Association (Vassar & Kizer, 1996) revealed over a 20-fold difference between blacks and whites in hospitalization for bullet wounds. As we are usually told, the rate for young males was much higher than for older folks. But what we are often not told, is that the major variable is race, not age. The rate for the oldest age range of black males was still as high as the highest of the young whites. As you know, there are many physical and social variables that differ substantially between whites and blacks. The recent excellent books by Professor Rushton (*Race, Evolution and Behavior*, 1995) and Professor Levin (*Why Race Matters*, 1997) present hundreds of pages of differences and discussion.

Hybridization

As long ago as 1916, Madison Grant, in "*The Passing of the Great Race*" (1916/1923), discussed race crossing – genetic hybridization. Grant emphasized that various human tribes and races on the Eurasian land mass have been travelling around and mixing for a long time, probably for as long as there have been people in Eurasia. Recent finds have added to the evidence of Nordic Caucasians in Bronze Age China, at the very beginning of Chinese civilization (Mair, 1998). On the other hand there have been repeated incursions of Mongols into Europe. These people in their travels and conquests may not have always intermated, but often they did. There is evidence indicating that genetic crosses between *closely* related races can lead to improvement of populations. Everyone has heard of Hybrid Vigor. Madison Grant thought that hybrid vigor played a large role in the development of European civilization. He pointed out that the great Golden Age of ancient Greece was just a few generations after the invasion and mixing of diverse northern tribes. Also suggested by some is that much of the miracle of American development was the result of hybrid vigor; the melting pot for previously more separated Europeans (Darlington, 1969). There is modern evidence of hybrid vigor for intelligence among the children of White x East Asian marriages in Hawaii (Nagoshi & Johnson, 1986).

While hybrid vigor is a biological reality, so are hybrid incompatibilities. Some crosses, particularly between distant races, can lead to genetic mixes that just don't work very well (Mayr, 1963). Up until recently there was much scientific concern for hybrid

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incompatibilities between blacks and whites, and remember from recent evidence the Africans are genetically most different from all others. Before about 1950 the scientific literature openly discussed the possible problems, consequences from what Madison Grant had called "disharmonious combinations". After the 1950s, concern over miscegenation almost completely disappears from mainstream scientific literature. The only thing that had changed was the politics, not the data (Provine, 1973).

I would like to suggest that modern data, those gold nuggets laying about, contains much that is suggestive of hybrid incompatibilities between blacks and whites. For example, with the so-called "one drop" social convention in traditional America, race hybrids are almost always classified as blacks. And one of the most often reported phenomenon in present-day America is that the African-American population suffers a very wide range of health problems. They tend to die sooner and younger from almost everything except osteoporosis. Reports come out that even after all known causes are accounted for there is still an "unexplained" residual of poor health among blacks (Boodman, 1998; Davis, 1998; Goldstein, 1998; Grey, 1998; Kim, 1998; Large, 1998; Perez-Rivas & Goldstein, 1998; Struck & Harris, 1998). This is just as predicted from the most Taboo Topic of them all: biological, genetic, hybrid incompatibility. As recently as August 1, 1998 U. S. Surgeon General Dr. David Satcher was on national morning TV news pointing out that in America, Black babies are 2 and 1/2 times more likely to die in the first year of life. I would like to suggest that this, like so many other problems of America and of the world, will not be solved until we pay more attention to the biological reality of race.

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Essays in Eugenics

Sir Francis Galton, F.R.S.

With Biographical Introduction by Roger Pearson

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BOOK REVIEW ARTICLE

Income, Intelligence and Inequality

Edward M. Miller[1]
University of New Orleans

The g Factor: The Science of Mental Ability
Arthur R. Jensen
Praeger, 1998

As readers of this journal will know, the "g factor" is the term used by psychometricians to designate what is popularly called "intelligence." Author Arthur Jensen is arguably the world's leading expert on intelligence (over 300 papers published) and this book summarizes his life's work. This makes it a major work and one that will be used for years.

Jensen argues that the tests of mental ability reflect heavily a single factor, usually abbreviated g, and that this corresponds closely to what we call intelligence. By being very precise about what is being talked about, some of the semantic difficulties raised by those who don't want to admit that people differ in thinking power are avoided.

Unfortunately there are difficulties for the non-mathematician in even understanding what factor analysis is, or exactly what g is. Fortunately, the reader who hasn't mastered factor analysis can still understand and benefit from the book.

Here is a quick attempt to explain what g is, and what the debate about rotating factors is. The reader is probably familiar with tests such as the SAT which give verbal and mathematical scores, and sometimes other scores. The results of these are usually expressed by statements such as Jim earned 600 on the verbal part and 700 on the mathematical part. The reader would probably appreciate how one could also say That Jim had a total score of 1300, but did 50 points

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better than the typical person with a 1300 score on the mathematical part. One can express the information either way. One could base admission decisions to an engineering program on achieving a certain total score with bonus points for doing especially well on mathematics, or one could base it on a weighted average of the two scores. With suitable weights, the two computational methods would select exactly the same set of applicants. Factor analysis is merely a sophisticated way for combining scores from different tests in different ways.

One of the most important facts about mental tests is that they are positively correlated. This makes it mathematically possible to condense the information on a scale into one measure, which is traditionally (among the specialists) referred to as g, for general intelligence. The mathematicians have a way of optimally combining the tests so as to give a single measure which captures as much of the information as possible in a battery of tests in this single number. That such a number can be calculated is a mere matter of mathematics. One of the main messages of this book is that most of the information in mental tests, and most of their practical utility, arises because the scores on such tests are correlated with the g factor. Ones level of g (i.e. intelligence) tells a lot about ability to learn, and to function in a modern economy.

The reader may remember that I reviewed in this journal earlier (Miller 1996) a book titled, *The g Factor*. This was by intelligence researcher Christopher Brand, then a lecturer at Edinburgh University. This was briefly in the bookstores. But the publisher Wiley withdrew it, because it talked about racial differences. Subsequently, Edinburgh University fired Prof. Brand. Intelligence and racial differences in it are a controversial subject and powerful interests are fighting hard to keep the public from knowing what modern science has found out about the subject (Pearson 1997). Interesting, at the same time as the UK branch of Wiley was bringing out Brand's *The g Factor*, the US branch had Professor Jensen under contract for his book with the same title. Not surprisingly, after their action with regard to Brand's book, Wiley chose not to publish this book (in spite of its potential for selling well), and Professor Jensen had to choose another publisher, Praeger.

For the readers of this journal, one of the first questions is how

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well g predicts economic variables. Intelligence is the single most useful variable for predicting job performance (p. 282), including in descending order of predictive validity skill testing, reference checks, class rank or grade-point average, experience, interview, education, and interest measures. Jensen examines the hypothesis that g accounts for the predictive validity of most vocational tests. A military study of over 24,000 subjects training for 37 diverse jobs examined the predictive validity of the ten component tests of the Armed Forces Vocational Aptitude Battery and found a correlation of .75 between the test's g loading (roughly how important g was in determining job performance) and the test's validity in predicting training success. A replication showed a correlation of .96 on a sample of 78,000 subjects in 150 military job training courses, leaving little doubt about the predictive validity of these tests arising primarily from their ability to measure g.

The tests in this battery measure other things than g. By breaking the test's scores down into g and non-g factors, it was found that virtually all of the ability of the battery to predict success at training was due to g. "When an overall average prediction equation for all eighty-nine jobs was compared against using a unique optimal prediction equation for each job, the total loss in predictive accuracy was less than one-half of 1 percent." (p. 284).

In the same study the validity for predicting job performance was lower, but again most of the predictive validity of the tests arose from their ability to measure g, not from their ability to measure non-g factors.

In the civilian sectors, the best-studied test battery is the General Aptitude Test Battery developed by the US Employment Service. This includes paper and pencil tests for measuring verbal, numerical, spatial, and clerical aptitudes, and performance tests that measure such things as form perception, motor coordination, finger dexterity, and manual dexterity. This has been used to predict such measures of job performance as supervisor's ratings for over 500 occupations. Jensen reports a correlation of .65 between these tests's g loadings and the mean validity coefficients across 300 occupations, showing that the tests that are the better measures of g also are typically the better predictors of job performance.

By calculating optimal prediction equations using all the scales

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versus the predictions using just the g factor for 446 different occupations, Jensen shows that the average validity is raised from .27 to .36 (validity is the correlation between the test score and the criterion value), showing that one could improve on g for making predictions, but not by a vast amount. Other studies produce the same conclusion, that most of the predictive power in a battery of tests comes from the ability of the tests to measure g, rather than from their ability to measure more specific skills.

Of course, no book can be completely up to date. Murray (1998), using data on siblings (being from the same family whose members share social economic status and rearing) has shown that IQ is a very powerful predictor of education and income, with the smarter of two brothers typically emerging as the better educated, the one with the more prestigious occupation, and the higher income. Each IQ point produces an increment of in annual income of $453 by the time the subjects are in their early thirties.

Racial Differences

The truly explosive part of Jensen's book arises from its discussion of racial differences. Jensen devotes two chapters to racial differences, the first one to documenting the differences, and the second to producing evidence that the differences are genetic.

The first chapter starts by summarizing the known differences in phenotypic intelligence. When IQ is scaled to a mean of 100 and a standard deviation of 15, the typical US mean for blacks is 85, with the values in different studies varying from 80 to 90. The black standard deviation is approximately 12, with the range from 11 to 14 (notice the black variability in IQ is less than the white variability).

Jensen includes a useful discussion (and a graph on p. 356) of how the percentages of blacks and white meet or fail to meet certain criteria which are of social and economic importance, assuming the white and black means differ by one standard deviation. With highly selective colleges admitting students from the segment of the population with IQ's above 115, the white-to-black differential will be about 7 to one. Gifted programs in high schools often require students to have IQs of 130, where the ratio will be about 20 to one. A traditional IQ cutoff for putting children into special programs for the educable mentally retarded is 70. Children below this level are

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15.9% of the blacks, but only 2.3% of the whites, a ratio of about seven to one. The simple properties of the normal distribution combined with the differences in means, explain why the racial disparities in representation appear much larger at the extremes of the ability distribution (either very high or very low) than nearer the average. As Jensen points out, these extreme differences have led to much of the pressure for affirmative action.

Jensen argues convincingly that most of the racial difference in mental test scores is due to differences in g, but he also notes two differences in other factors. Whites show superiority on a spatial visualization factor, and blacks superiority on a short-term memory factor (both holding g constant).

Other fascinating aspects of the racial differences are discussed. The IQ difference between blacks and whites is greatest in the Southeast and diminishes as one moves north and west from that region of the US.

The racial IQ difference is not limited to the United States, but has been found in all countries where tests have been conducted. The biggest differences found in sub-Saharan Africa where the average from 11 studies is 1.75 standard deviations. In one large sub-Saharan study using Raven's Matrices (a non-verbal highly g loaded test), the difference was two standard deviations (equated for schooling) for those with no apparent non-African ancestry, and 1.1 for Africans of mixed ancestry.

British studies show about the same racial difference as studies in the United States. One interesting study showed that on arrival West Indian students (typically blacks from the Caribbean) and East Indian students (from the Indian subcontinent) were equally far below the native white population, but the East Indians caught up with the natives by graduation.

An interesting chart (p. 358) shows how the racial difference varies with socio-economic class (of parents). There is a clear tendency for the black-white difference to increase with the socioeconomic class. There is very little racial difference when the lowest tenths in both races are compared. Interesting, the average black IQ for students is below 95 for all socio-economic classes.

Black infants score higher than whites on developmental scales that depend mainly on sensormotor abilities, but these do not

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correlate with school age IQ differences. The racial difference appears at three to five years of age. It is about .7 standard deviations by five to six years of age and approaches one standard deviation during the school years. After puberty it rises to about 1.2 standard deviations, where it stabilizes. This increase with age is important because the adult difference is a little larger than the one standard deviation difference usually quoted. Jensen notes the latest Stanford Binet norms show a black-white difference that is almost five IQ points less in pre-pubescent children than in post-pubescent children.

A frequent charge is that mental tests are biased against blacks. Actually, the only substantive evidence for this is that blacks score much lower on such tests. If one starts from the prior belief that there are no racial differences in ability, it must follow that the tests are biased. However, any evidence that tests are biased against a group must be based on something other than the group difference in performance on the same test.

One of the strongest pieces of evidence that tests are not biased is that they have similar predictive validity for job and scholastic performance in both the white and black populations. When the tests do differ in predictive accuracy, the black performance is usually overstated, not understated.

Various technical tests for bias have been conducted. One experiment had a panel of experts classify tests into two groups by how large their potential for bias was. Interestingly, the white-black difference was greatest on those considered the less vulnerable to bias. Also, in studies the relative difficulties of the questions are in the same rank order. This would not be true if the questions were measuring different things in the two races.

The races also show similarity in the wrong choices (called distracters) chosen in multiple choice exams if the subjects are of the same mental ages. "For example, the age ten whites and age twelve blacks are much more alike in distracter choices than are white and black children of the same chronological age" (p. 366). Similar effects are found on non-multiple choice tests. It appears that children of both races go through the same sequence of mental developmental stages, but the blacks lag the whites in passing through these stages. Their lag in attaining these developmental milestones is equivalent to an average cognitive development rate (beyond age two) of about

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80% of that for white children. Thus, on average, a black-six year old, for example, performs about like that of a five-year-old on these developmental tasks" (p. 366).

Jensen devote considerable space to discussing the fact that the black-white test performance difference is far from constant, and depends on the test. Any good theory of racial differences must explain this variability. Inability to explain it destroys many otherwise plausible sounding theories.

A simple example of this is that the white-black difference on forward digit span (reciting number back from memory in the order they were read) is about twice as large as the racial. difference in backward digit span (the same tests except that the numbers must be recited back in the opposite order). For instance if the racial difference was due to blacks being less motivated to do well on the tests, to low self esteem, to social economic differences, etc. one would expect the cause to affect both types of tests equally strongly, a prediction that is false. However, the g loading of the backward digits tests is much larger than that for the forward digits span, and the hypothesis that the races differ in g does predict what is observed, namely that the black disadvantage is greater on the backward digit span tests than it is one the forward digit span tests.

Jensen tests Spearman's hypothesis that the black-white difference is primarily in different tests'g component. He tests this by showing that the g loadings of different tests have a statistically significant positive correlation with the white-black score differences (in standard deviation form). This makes it much more likely that whatever determines the racial difference in test performance is a real difference in g, not merely an artifact. If there is some biological effect that causes black mental ability to develop at about 80% of the rate of whites on g, one would expect that the mental tests that showed the largest black-white performance gap would be precisely those on which performance was most sensitive to g.

Special interest attaches to the white-black gap in performance on elementary cognitive tasks. These are simple tasks which involve turning out lights when they come on, or telling which of three lights is further apart than the remaining two. These reaction time tests are very simple and virtually everyone can perform them with no errors. They seem the very opposite of the complex tasks that we normally

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think of as intelligence. However, performance on these tasks is correlated with intelligence (faster reaction times go along with higher intelligence) and the variability of the reaction times correlates even higher with g (smarter individuals have a lower standard deviation of reaction times). On very simple tasks, quick minds are indeed more intelligent ones. This observation suggests a biological basis for intelligence.

Because of their extreme simplicity, these reaction time tests appear unlikely to be influenced by culture, income, self esteem, or similar variables. Thus, the correlation of intelligence with such simple measurements is strong evidence for a biological basis for differences in intelligence.

Interestingly, blacks show slower reaction times and greater intra-individual variability, traits that are associated with lower intelligence. Even more interestingly, Jensen shows that Spearman's hypothesis applies even to such elementary cognitive tasks. The vector of g loadings for the tests correlates with the size of the black-white differences on the tests. This is what would be predicted if the blacks were really lower on biological intelligence, and g was primarily determined by biological intelligence. A biological theory also predicts (correctly) that the more sensitive the tests are to g, the greater the racial differences. Notice that many theories of the causes of black-white differences on mental test performance do not predict that the racial differences will vary with the tests, or that this particular pattern of differences will be found.

Genetic Differences in g

For the viewpoint of anthropology, the most controversial part of the book is the evidence it presents that the racial differences in g are genetic, rather than the result of other causes. Of course, it is virtually an article of faith that there are no genetic differences in behavior among the peoples of the world.

Jensen starts by explaining the political goals that he thinks that those who are denying the existence of races are trying to accomplish. He then presents the empirical evidence from modern genetics that the population of the world can be grouped into a small number of groups, which correspond closely to the races traditionally identified. He draws heavily on Cavalli-Sforza, Menozzi, & Piazza (1994), whose

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conclusions had been summarized in this journal (Miller 1994) to show that this can be done solely on the basis of genetic data. At one point Jensen does his own analysis of their data to show how the traditional major races emerge from a purely mechanical analysis of the data.

Jensen also makes the point that all of the known polymorphism's differ in frequency among the world's populations. It would be very odd if the frequency of the genes known to affect intelligence did not also differ in frequency among the world's populations. A brief survey of human evolutionary history makes the point that human populations have been isolated for long periods of time, and that small differences in the strength of selection for g could easily have resulted in appreciable differences between the various population as of today. Jensen notes (p. 433) that "It is improbable that the evolution of racial differences since the advent of Homo sapiens excluded allelic changes only in those 50,000 genes that are involved with the brain."

Jensen notes that brain size has increased in the history of human evolution about three-fold, and that in many way a large brain is disadvantageous, consuming a large amount of energy (about 20% of the body's resting energy consumption is by the brain) and creating difficulties in birth. The only plausible reason for the evolution of a larger brain is that is permitting thinking better about complex tasks. Jensen notes that after leaving Africa, the various human foraging populations could have been exposed to varying selection pressures depending on the climate. He notes that foraging is possible year round in tropical climates, while in colder parts of Eurasia food abundance varied with the season, and speculates that the movement into colder area required the development of more sophisticated techniques for hunting large game and foresight for planning ahead for the preservation, storage, and rationing of food in order to survive the severe winter months when foraging was practically impossible.

This leads to a discussion of the Beals et al. documentation that brain size varies in a statistically significant way with distance from the equator, especially in the Old World (the more recent arrival of humans in the New World results in a much weaker gradation of head size with latitude).

When attention is directed to races rather than to populations,

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similar differences in brain and cranial size are found, with the largest brains being found in East Asian populations (Europeans are a little smaller) and the smallest of the major races being found among sub-Saharan Africans. Earlier Jensen had presented the evidence from correlation studies and from magnetic imaging studies that g correlated with brain size. Jensen reports on his retabulation of data from the National Collaborative Perinatal study. This revealed racial differences in IQ at four and seven, and racial differences in head circumference, and that these were correlated. Also, among siblings, head size was correlated with IQ. Jensen calls such a correlation intrinsic, implying that a common factor, most likely larger brains, produces both the larger head circumference and the higher values for g.

Most importantly Jensen examined head circumference with g statistically controlled, and found that the racial difference disappeared. When head size was controlled for, the racial difference in IQ was reduced, but was still present. This is what would be expected if a genetically determined difference in brain size was part of the explanation for the racial difference in intelligence, but only part of the explanation. He presents calculations suggesting that the racial difference in brain size could account for 6 IQ points of the average 16 point different in IQ.

Jensen demonstrates that the extent to which a test is g loaded correlates significantly with the extent to which that test's score is correlated with brain size. He also shows that the column vector of test by head-size correlations and a vector of standardized mean white-minus-black differences on each of the tests correlate .51. This result is not predicted by most theories that try to explain racial differences in ability.

Jensen suggests (p. 444) "the conventional null hypothesis of inferential statistics (i.e. no difference between populations) is so improbable in light of evolutionary knowledge as to be scientifically inappropriate for the study of population differences in any traits that show individual differences. The real question is not whether population differences exist for a given polymorphism, but rather the direction and magnitude of the difference."

He points out (p. 445) that it is rare in nature for genotypes and phenotypes of adaptive traits to be negatively correlated. When

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individuals are aggregated into populations, one would also expect that the observed phenotypic differences to correlate with genetic differences.

Jensen proposes that a reasonable default hypothesis is that the differences between groups reflect the same causes as the differences between individuals within the groups.

Jensen provides a long discussion of statistical methods for examining this default hypothesis and reports on the new statistical methods that Rowe and Cleveland (1996) use to show that the data fits the default model very well (with a goodness-of-fit index of .98). A good fit in such studies would not be obtained if the differences between the races were due entirely to an environmental cause that did not operate within the races.

A well known phenomenon in genetics is regression to the mean. For instance, first degree relatives (such as children and parents) of persons who exhibit extreme values of a genetically influenced variable such as intelligence are closer to the population mean than those persons are. Those parents exhibit their extreme values because they just happen to inherit the genes that made for them, or were affected by one-time environmental effects. In the next generation, after the genes are reshuffled, the children are less likely to have inherited the genes that make for extreme values or to have been affected by these environmental factors, and hence have IQs closer to the population mean. When the populations are genetically different, the means that the children are regressing to are different. This explains the otherwise odd fact that the black-white IQ difference is smallest in the offspring of the lowest socio-economic class parents and increases steadily with the socio-economic class of the parents. This is predicted by genetic theory if the populations are genetically different, but is difficult to explain in theories in which racial differences are purely environmental.

Siblings are especially interesting to study in the context of regression to the mean because they are exposed to the same environments. Jensen (p. 471) describes the results of a study he did that involved 14 schools with over 900 white sibling pairs and over 500 black sibling pairs. "In this school district , blacks and whites who were perfectly matched for a true-score IQ of 120 had siblings whose average IQ was 113 for whites and 99 for blacks. In about 33 percent

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of the white sibling pairs both siblings had an IQ of 120 or above, as compared with only about 12 percent of black siblings." This is a predictable result of regression to the mean when the frequency of intelligence-enhancing genes differs in the two populations, and is predicted by a genetic theory of racial differences. There is no environmental theory that predicts such differences in the siblings of highly intelligent children.

Furthermore, Jensen points out the predictions of the genetic theory of regression are borne out over the full range of the study's IQ. There is a linear regression of one sibling's IQ on the other sibling's IQ. However, the regression lines differ by race. Environmental models do not predict this result. This study involved sixteen different tests.The prediction from genetic theory was that the vectors of sibling correlations for the two races would themselves be correlated was borne out. More importantly, the white-black differences on these tests were positively correlated with the sibling correlations (sibling correlations are higher the more important genetic effects are). This is what one would predict if the racial differences were genetic; the larger the genetic influence on the text, the larger the racial difference. "A purely environmental hypothesis of the mean W-B differences would predict a negative correlation between the magnitudes of the sibling correlations and the magnitudes of the mean W-B differences. The results in fact showing a strong positive correlation contradict this purely nongenetic hypothesis" (p. 472).

The most powerful evidence that the racial differences are at least partially genetic comes from the adoption of black infants into middle class white families. An environmental theory would predict that the IQ of the black children would be the same as that of the white biological children of the same parents. However, while the white black gap was found to be reduced in childhood, by age 17 the white black gap with these middle class families was as large as the gap in the general population between blacks and whites. This is a result predicted from the theory that there is a genetic difference, but not from theories of an environmental difference. It is a discouraging finding for those who beleive in the potential of the typical environmental intervention because adoption changed most of the environmental effects (neighborhood, school, family, church, peers)

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from that typical of blacks to that typical of middle class whites and the effects on intelligence at age 17 (when adult levels have been achieved) proved minor. Most policy proposals concentrate on modifying just one of these variables, and would be expected to have smaller effects than result from placing the black infants in a white environment.

Sex differences in g

Jensen devotes one chapter to sexual differences in g. While there is a large literature on sexual differences in mental tests, most of it suffers from either using total score on IQ tests which have been carefully designed to show no sexual differences (most IQ tests), or suffers from examining particular abilities, or using populations that are drawn from only part of the ability range. After an analysis of the most representative of the general population samples available, Prof. Jensen concludes the sexes do not differ in g. However, he, like other workers, finds there is a sex difference on a spatial visualization factor (in favor of males) and on verbal fluency (in favor of females). He does note that males show more variability on most tests, especially those of tests of spatial and quantitative abilities. Since many studies have focused on above-average individuals (university students, college applicants, Air Force officers) studies often show a larger male advantage than would be found if the whole population had been studied.

It is well established that female brains are smaller than male brains, and also that g correlates with brain size. Thus it is surprising that there is no sex difference in g. Jensen attempts to resolve this by noting that "the sex difference in brain size may be best explained in terms of the greater 'packing density' of neurons in the female brain, a sexual dimorphism that allows the same number of neurons in the male and female brains despite their differences in gross size." (p. 541). The major problem with this theory is evolutionary; if one can obtain the same performance by packing the neurons closer together, this would presumably save energy and reduce birth difficulties. One naturally asks why such a superior design was adapted for female brains, but not for male brains. Another possibility is that the extra brain matter in males is used for some function males excel at, such as spatial visualization. To me this is far more plausible.

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Although Jensen is widely accused of ignoring environmental effects, the book does include a fascinating account of various known environmental effects. The one that may be of the greatest practical importance is breast feeding. There is now considerable evidence that breast-fed children have higher intelligence. For a long time it was impossible to be certain this was not merely because the more intelligent mothers (whose children received good genetic and environmental backgrounds) were those who could breast feed, or chose to do so. However, research by Lucas et al. (1992) with premature babies fed through a tube and the type of milk randomly selected has shown that those given human milk do indeed have a higher intelligence when tested as children. The effect was an amazing 10 IQ points.

The g Nexus

To a general social scientist, one of the most interesting chapters is the one titled "The g Nexus". This deals with the large number of economic and sociological variables that are correlated with g. While recognizing that correlation is not causation, there are good reasons for believing that causation runs from g to the other variables rather than from them to g. One reason is the large amount of the variance that is known (from twin and adoption studies) to be genetic in nature. This variance is not due to socioeconomic variables, while it is very plausible that the causation runs from g to the socioeconomic variables. Also, the large variability between siblings (who typically share the same socioeconomic and other aspects of family background) in g is inconsistent with causation running from socioeconomic variables to g. About one half of the total population variance in adult IQ exists in full siblings (who share the same family background). Studies that compare siblings differing in g typically show similar correlations to those that compare individuals from different families. Yet the IQs of full siblings (measured when they are children or adolescents) are positively correlated (+.30 to +.40) with measures of their educational, occupational, and economic status as adults. Causation is unlikely to run from adult status to childhood IQ, while an IQ-to-adult status link is quite plausible.

One of the interesting discussions is on the problem of education. It is pointed out that once g is controlled for, race and ethnicity make

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virtually no contribution to predicting scholastic performance in reading and mathematics. In an equation for predicting academic performance that includes a large number of socioeconomic variables, if g is left out, race still has considerable explanatory power. However, if g is included in the equation, race and ethnicity no longer are statistically significant. This suggests that race-specific effects of discrimination either have no effect, or exert their effects through effects on g.

A path analysis (p. 560) using college students showed that the effects of family variables on academic achievement appeared to be exerted through the effects on g.

Reading comprehension is the academic skill with the most economic importance. The significance of g for reading comprehension increases with age. Learning to decode (i.e. know which words go with which symbols) is heavily a function of memory and is usually mastered in the early grades. After the fourth grade (and setting aside those suffering from dyslexia) the correlation of reading comprehension with scores on intelligence tests is high, almost as high as the correlation of one test with another. Defects in reading comprehension in adults and older children seem to be essentially defects in g. Interestingly there is a correlation of -.71 of reading comprehension in ninth graders with the standard deviation of reaction times (a simple measure of neuronal functioning). This suggests that reading comprehension ability is determined by the same basic feature of brain structure as determines reaction times and g. This is rather discouraging for those educators who believe that quality of teaching is the key variable in determining reading ability, but that is what the data shows.

Attention is drawn to the research of Gottfredson (1986) in which she calculates the ratio of blacks to whites with the IQ's required for different professions. The blacks are at a disadvantage that is greatest for the high-IQ occupations such as physician or engineer and least (but still present) for occupations with lower IQ standards such as truck drivers or meat cutter. This arises from the fact that the mean IQ's differ between the races, and that the difference becomes even greater for extreme values (a statistical fact that appears little-understood in popular discussions). Except for truck drivers, blacks appear under-represented in all these occupa-

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tions. However, when the observed proportions are compared with the ratios that would be expected from the IQ data, blacks appear to be over-represented in all of these professions. For instance, given the IQ range physicians have traditionally been recruited from, the blacks would have only 5% of the representation that whites would have. But in the 1980 census blacks had 30% of the number of physicians as would be expected from their population. This under-representation, which is the cause of much hand wringing in the US, turns out to be an over-representation when IQ is controlled for. This data makes it very likely that blacks in the professions and skilled trades have recently been recruited from a lower IQ range than whites in the same profession. Since IQ contributes to job knowledge and job performance, a lower job performance should be expected from the blacks recruited under these lower standards.

In discussing the g nexus, Herrnstein & Murray's (1994) correlations of IQ with other variables in social science (such as educational success, poverty, criminal behavior, unwed motherhood, welfare dependency, and even low birth weight) are used to show the power of including g in social science research. A fascinating table (p. 570) shows how the prevalence of various problems differs between whites and blacks, after controlling for intelligence. In most, but not all cases, the racial differences are greatly reduced. For instance, in spite of the efforts to interpret racial differences in income as being due to discrimination, after adjusting for IQ, the black with the average IQ for whites averaged $25,001 versus $25,546, not a major difference. For a fuller discussion of the Herrnstein & Murray (1994) research, see an earlier article in this journal (Miller, 1995).

Of course, there are a lot of other important variables besides g that impact on human success, and the book closes with a brief discussion of some of these (brief, because this is a book about g, not about everything that affects the human condition). One interesting concept is that of typical intellectual engagement, a personality trait which establishes the extent to which individuals engage in intellectual pursuits, and which correlates with the personality traits of conscientiousness and openness to experience. Some people engage in intellectually challenging activities more often than those with the same level of native ability. Not surprisingly, these people end up with more general knowledge, and a higher level of

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what the psychometricians call Gc, or crystallized intelligence.

The personality factor that plays the largest role in success across a wide range of occupations is conscientiousness.

For a high level of creativity and success in intellectual activity g appears to be necessary but not sufficient. An individual has to have a high enough g to deal with the complexity in his field, but the high-achieving individuals show a high degree of zeal and enthusiasm for their work, without which mere ability leads to little.

Conclusion

g is one of the most important variables for understanding human economic and social behaviors, with the high-g individuals being more successful educationally and economically. Jensen has written a book that summarizes well most of what is known about g and its implications. Because the role of intelligence has been neglected in most social science research (and by the media), there is much potentially valuable information in this book that will be unknown to many of our readers.

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BOOK REVIEWS

Dancing Prophets:
Musical Experience in Tumbuka Healing
Steven M. Friedson
Chicago and London, 1996

An ethnomusical description of music-making and healing among the Tumbuku of Malawi. In chapter one the author describes how he donned a skirt, had metal jingles attached to his waist and ankles, and danced to native drums while rotating his hips and jabbing at the sky with a wooden spear – to the great amusement of an audience which had gathered specially for the occasion. After dancing the *vimbuza* for an hour in the compound of the local *nchima* or healer he felt totally exhausted. He notes that before attempting this dance he had been suffering from bouts of severe headache, but that after several repeats of the dancing experience his headaches began to subside. This was significant, he explains, because the dance was supposed to act as a therapy to cure headaches such as might accompany menstruation. The Tumbuku believed that "white men shouldn't mess with African things" and that he would eventually go crazy.

This is a remarkably interesting ethnographic study, outlining the way in which Christianity has been intertwined by the Tumbuku with traditional blood sacrifice, and modern medicine with witchcraft. An analysis is provided of the drum rhythms of the *vimbuza* dance and of the not very sophisticated lyrics. Friedson was an active participant-observer in many such dances, and has provided a thorough record of his experiences.

The Hunting Apes
Meat Eating and the Origins of Human Behavior
Craig B. Stanford
Princeton University Press, 1999

The power of the brain made humans the most successful animal species inhabiting the earth. But did other factors contribute to their

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collaborative powers, to their ability for advanced communication and the for the use and construction of tools? What pushed the species toward walking, communication, and tool use? Primatologist Craig Stanford presents an intriguing hypothesis – an hypothesis grounded in scientific observation. According to him, what made humans unique was the desire for meat, and the eating, hunting, and sharing of meat. to the behavior of

Based on new insights into the behavior of chimpanzees and other great apes – our proto-human progenitors – and existing hunting and gathering communities, Stanford shows the remarkable role that meat has played in these societies. Possibly because it provides a concentrated source of protein essential for the development and health of the brain meat is craved by many primates, including humans. This yearning has given meat genuine power – the power to cause males to form hunting parties and organize entire cultures around hunting, and to manipulate and control females in these cultures. Stanford argues that the skills developed and required for strategic hunting, and especially the sharing of meat, spurred the explosion of human brain size over the past 200,000 years. He then turns his attention to the ways meat is shared within primate and human societies to argue that this all-important activity has had profound effects on basic social structures that are still felt today.

Stanford has conducted field studies on primates in Africa, Asia, and Latin America and may be known already to the reader for his work on chimpanzee behavior. His new book, which has interesting illustrations, will appeal to all readers interested in the innate nature and prehistoric roots of human behavior.

Early Metal Mining and Production
Paul T. Craddock
Smithsonian Institution Press, 1995

Paul T. Craddock of the Department of Scientific Research at the British Museum has written a most informative book.

Technical advancement beyond the Stone Age has been intimately linked to the mining and production of metals, and his study provides a comprehensive history of the early development of

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extractive metallurgy. Drawing on the latest archaeological discoveries and laboratory investigations, Paul Craddock brings together for the first time the evidence for the very inception of mining and smelting, showing that early techniques were often different from what was previously believed. The book presents much new material throughout and provides new insights into many aspects of early metal production down to the blast furnaces and high temperature distillation units that heralded the Industrial Revolution.

Integrating documentary evidence with metallurgical study and new information from archaeological excavations in Europe, India, North America, and China, Craddock has provided a full and approachable synthesis of mining and metal production everywhere.

The Future of Anthropological Knowledge
Henrietta L. Moore
Routledge, London and New York, 1996

This publication is of value primarily as an illustration of the murky vision that bedevils so many conventional academic anthropologists today. Anyone who is conscious of the reality of a sociology of knowledge will already understand that outside the hard sciences the possibility that perception will be influenced or possibly even dominated by the investigators' own value systems is extremely high. This is particularly true in the social sciences, dealing as they do with man's most intimate perceptions of himself and his values. And it is most pronounced in anthropology. Western anthropologists undergo a rough and ready sort of selection process as undergraduates, and a much more precise selection process at the graduate level. Those who are selected to become faculty members, are prone in turn to pass on the prejudices they have acquired to a fresh generation of students. Once a specific slant has gained a majority influence it is primarily a matter of time until it becomes the only accepted ethical standard.

It is not surprising, therefore, that the Afterword which concludes this collection of papers openly advocates the need for anthropologists to become political activists, to take an "affirmative stance" in respect to "social equity and social equality," demanding the "rejection of inaction on equity and social equality issues." "Post-

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modernity" and "deconstructionism" seem to be the guiding concepts in this volume, even if not openly advanced as such.

The Afterword concludes with the information that "the United Nations University program is focussing on long-term structural change ... Their program on the new multiculturalism is paying particular attention to transnational social movements ... When an affirmative action theory in anthropology is wedded to a new multiculturalism ... the outcomes not only renew anthropological concern about the human condition but promote disciplinary necessities." In short, it seems that we are required to accept the need for universities to become involved with the agents for social change, with anthropology departments working to help "strengthen the global position of NGO activity along the lines of the United Nations Program on Multiculturalism."

Foundations of Complex-System Theories:
in Economics, Evolutionary Biology, and Statistical Physics
Sunny Y. Auyang
Cambridge University Press, 1998

All knowledge is intimately inter-related, whether physical, chemical, biological, sociological or cultural. Each of these and other disciplines are merely systems that humans use in order to help them conceptualize and analyze the data they study. Complex behavior can occur in any system made up of large numbers of interacting constituents, be they atoms in a solid, cells in a living organism, or consumers in a national economy. Scientific theories about this behavior typically involve many assumptions and approximations. *Foundations of Complex-system Theories* analyzes and compares, for the first time, the key ideas and general methods used in studying complexity in the physical, biological, and social sciences. It highlights the features common to the three areas, clarifies conceptual confusions, and provides a nontechnical introduction to the way we understand and deal with complexity.

Auyang begins with a description of the nature of complexity and then proceeds to examine a range of important concepts: situated individuals, composite systems, collective phenomena, emergent

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properties, chaotic dynamics, stochastic processes. Each topic is illustrated by extended examples from statistical physics, evolutionary biology, and economics, thereby highlighting recurrent themes in the study of complex systems.

This detailed yet nontechnical book will appeal to anyone who wants to know more about complex systems. It will also be of great interest to philosophers engaged in scientific methodology and specialists studying complexity in the physical, biological, and social sciences.

Human Diversity and the Culture Wars
A Philosophical Perspective on Contemporary Cultural Conflict
Philip E. Devine
Praeger 1996
ISBN 0-275-95205-3

Raising the war on political correctness to a higher intellectual level, Philip Devine sheds fresh light on the problematic question of cultural standards – and on the fashionable notion of multiculturalism. While acknowledging the diversity of ways of life and the differing belief systems that arise from those ways of life, the author attacks the current exploitation of diversity to justify a militantly intolerant relativism. His wide-ranging and erudite work connects cultural issues to our real-world existence as biological and historical beings, pulling together ideas of bioethics, education, and the structure and purpose of families. This work will consequently be of particular interest to those fighting the culture wars across the humanities and social and behavioral sciences.

The contents include chapters with such titles as: Taking Diversity Seriously Enough; The Cultural Spectrum; From Fundamentalism to Pluralism; From Neoconservatism to Deconstruction; Four Views of Human Diversity; Strong Multiculturalism; Weak Multiculturalism; Cultural Chaos; Humanism; Implications; The Epistemic Superiority of the Oppressed; Defining our National Identity; Creation and Evolution; The Politics of Personhood; The Case Against Secularism, by which the author means the disruption of integrated cultural systems which formerly gave a sense of meaning

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and coherence to human life. Modernity, Devine observes is less a directed development than "a vast and inconstant field of warring possibilities neither simultaneously reachable nor systematically connected... which provides for lives of the shallowest and most selfish sort."

The Coming Age of Scarcity:
Preventing Mass Death and Genocide in the Twenty-first Century
Michael N. Dobkowski and Isidor Walliman
Syracuse University Press, 1998

There is a constant flow of information about the current Third World population explosion which – notwithstanding the below-replacement birthrate amongst the European peoples in the more advanced European states – still results in a doubling of the world population every twenty-five years. Yet academic and public opinion seems happy to ignore the resultant ecological threat which overhangs not merely humanity but most higher life forms on this earth. Modern astronomy has revealed the essentially brutal nature of the universe, which is a place hardly favorable to the long-term survival of any living organisms. Yet the one small orb on which we know for sure that life exists seems to be an even more cruel place, where humankind seems by its own actions to be close to dooming itself and its closest of biological kin to future disaster.

Life itself is rooted in intense competition to reproduce and control the breeding grounds and resources that make it possible to sustain life. As this reviewer has so often commented, it is not the meek who will inherit the earth, but the more fertile. Intelligence is only selected for if it assists the species or sub-species to survive from generation to generation. In a natural environment intelligence developed because it facilitated survival of the lineage, but as the human animal accumulated substantial cultural accretions, these have sometimes distorted the application of intelligence into directions which were not conducive to survival. Thus it is not necessarily the more intelligent who are reproducing the more rapidly and taking possession of the globe.

The authors of this book do not fully appreciate the Darwinian nature of the conflict resulting from the essential biological tendency

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to over-procreate. However, they do recognize the fact that population pressures will result in scarcity of resources and especially of breeding space, and will consequently promote the chance of massive conflict. Erroneously, they believe that the latter is "not inevitable." The way out? Apparently their answer lies in theories which can only be termed "post-modernism." They state, for example, that "Tutsi and Hutu 'ethnic' and 'racial' identities were recently created by an outside power (the Belgium colonial government)."

Anyone cognizant with African ethnography knows better than that. Conflict between the Hutu and Tutsi peoples long predated Belgian rule. But unfortunately the authors repeat this kind of nonsense, and place the blame for "postcolonial genocide" on the former Belgian authorities who had prevent Hutu-Tutsi conflict during their administration, and – believe it or not – on the International Monetary Fund! What should have been a useful book ends up as a work which merely deflects attention away from reality, and reduces the likelihood that anything concrete will be done to save the earth from destruction by the burgeoning swarm of human locusts.

Culture, Growing Brain Size and Cerebral Cortical Surface - Homo Sapiens
Antonio Santangelo
Editrice Sabaini, Milan, Italy, 1998

This small volume investigates the physiological construction of the primate brain in an effort to identify those aspects which are mostly involved in the creation of culture. Thus, while there has been a general expansion of brain size in the evolution of Homo, the gorilla brain is large and has a convolutary pattern which resembles that of Homo, yet the gorilla has produced little that we would call culture. Especially, the surface area of the cerebral cortex is shown not to be the prime basis of intelligence: clearly the development of different areas of the brain, such as the frontal lobes, is significant, as also the density of neuronal cells – which is greater in the chimpanzee than in the gorilla.

We find here an interesting collection of articles, but one which will be quickly outdated in light of the rate of contemporary research.

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Shamanism:
from East to West
Carla Corradi Musi
Akadémiai Kiadó, Budapest, 1997
International Specialized Books, Portland OR.

Translated from the original Russian, this is a compact but valuable survey of Finno-Ugric shamanism which will be of interest not only to specialists in the a History of Religion but also to scholars of Siberian, European (links with werewolf and vampire beliefs area explored, and especially with Celtic mythology). Furthermore the link to American Indian studies is exposed, since close ties are identified between Finno-Ugric and American Indian shamanism.

Homo Aestheticus:
Where Art Comes From and Why
Ellen Dissanayake
University of Washington Press, 1995

Ellen Dissanayake has made a refreshing effort to understand art from a Darwinian, evolutionary viewpoint, based on a revised version of her earlier 1992 edition.

She tackles art from an evolutionary-anthropological point of view, in chapters with such titles as "Biology and Art: The Implications of Feeling Good", Empathy Theory Reconsidered: The Psychobiology of Aesthetic Responses", and "Does Writing Erase Art?" She has an advanced understanding of sociobiology and human evolution, and prefers Ernst Mayr's analysis or art as having a useful social function to Gould and Lewontin's argument that art has no evolutionary relevance.

According to the Dissanayake, art is as a central factor in human evolutionary adaptation, playing a major role in religious practices and rites of passage. She criticizes neo-modernists and New Age cultists for seeking to create as supposed art forms images which have no true relevance. Indeed, it is *their* work that has no evolutionary relevance, and might consequently be described as false or meaningless art. The present popularity of "primitive" art forms, she says,

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reflects a search for elementary emotional expression by individuals who feel entrapped in the complexities of modern Western society.

Damaged Life:
The Crisis of the Modern Psyche
Tod Sloan
Routledge, London and New York, 1996

This significant work by a professor of psychology at the University of Tulsa deals with the psychological damage inflicted by "modernity" on the human mind. Humanity, anthropologists recognize, evolved in small, heavily integrated and homogeneous groups, with slow-changing cultures and a strong sense of group identity. Modern societies have moved from personal-contact communities to mass-relations and resultant social disorganization, in which individuals no longer feel any close bond to the overall community, suffer tension from rapid change, a decline of certainty and of morality, and a sense of lost ideology and of the meaninglessness of life. Essentially he is commenting on the contemporary development of conditions already foreseen by sociologists such as Max Weber, Gabriel Tarde, Edward A. Ross, Vilfredo Pareto, and Parsons earlier in this century.

Routes: Travel and Translation in the Late Twentieth Century
James Clifford
Harvard University Press, 1997

The author of this remarkable book is a professor of the History of Consciousness at the University of California, Santa Cruz. He comments on the rapid present-day expansion of travel, the diaspora of peoples as a result of rising migration and immigration, the crossing of national borders and the admixture of cultures in the contemporary world.

Generally, the author finds, the result is chaotic. But this is not the case when a migrant people, such as the diaspora Hebrews, long accustomed to living in the heart of alien communities, succeed in maintaining a strong sense of their own identity and unity. In such

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cases their is an efficient adaptation to the surrounding culture without suffering the same disorientation which other more settled people are experiencing in so many parts of the contemporary world.

Nomads and the Outside World
Anatoly M. Khazanov
The University of Wisconsin Press, 1994

There have been historical cases of mounted nomadic people subjugating settled cultivators and establishing themselves as an feudal aristocracy over the latter. This usually occurred because the possession of riding animals gave the nomads military superiority, being able to chose combat or flight according to their own convenience. In the course of time, even in such societies, a reciprocal trading relationship often developed between the pastoralists and the cultivators. More recently, however, with population increases and more advanced technology, cultivators have tended to dominate pastoralists even to the point of expanding into areas previously dominated by the later @no who are increasingly driven into marginal territories where they decline in numbers.

This work is translated from the original Russian. It is supported by a very extensive and useful bibliography.

American Homo:
Community and Perversity
Jeffrey Escoffier
University of California Press, 1998

Written by a longtime homosexual activist, this is in interesting insight into the contemporary world of male-homosexual and lesbian America. The author traces the growth of homosexual activist movement from a socially-despised urban sub-community into a vociferous and powerful political movement embracing members of many different races. Indeed, it is the inter-racial link between "queers" (to cite the author) of different racial origin that provides a considerable amount of momentum to the "homoerotic political

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movement." As the author explains, this was largely the result of deliberate policy, and when he was working with OUT/LOOK magazine the editors devised a set of guidelines to guarantee adequate representation to homosexuals "of color."

The book commences with a discussion of what it calls the "sexual revolution" and "cultural politics," documenting the rise of the activist homosexual movement.

Much of the spread of homosexuality is attributed to a deeper change sin the structure of society, and particularly to "the decline of the bourgeois father." It then proceeds to the more interesting section entitled "From Identity Politics to Radical Democracy." All aspects of the contemporary American homosexual scene are discussed, including the "devastating" impact of AIDS and the conflict with the "Religious Right."

The author writes a great deal about what he calls the "intellectual movement," and of the construction of a "new language" which provided a sense of identity to homosexuals, as a supportive aid to homosexual advancement. But above all else he seems to see the blending of the races as one of the most important social effects arising from the wider acceptance of homosexuality and homosexual practices.

This book appears to have been written for use as a college textbook. It is well-indexed, heavily footnoted, and provides in the course of the text a far-ranging survey of other publications in the same field.

Pueblo Indian Religion (2 volumes)
Else Clews Parsons
University of Nebraska Press, Lincoln, Nebraska, 1996

This is a reprint of a classic study of the religious beliefs and ceremonials of the Pueblo Indians of Arizona and New Mexico which were first synthesized and compared by ethnologist Elsie Clews Parsons. Prodigious research and a quarter century of fieldwork went into her 1939 encyclopedic two-volume work, *Pueblo Indian Religion*. The book is mentioned in this review section as an example of the original ethnological material produced at a time when it was still

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possible to study simpler societies prior to their becoming purely marginal variants on the incoherent quiltwork of modern culture. Today there are few if any societies left which can be said to be relatively untouched by "modernity". This makes it necessary for anthropologists to become thoroughly acquainted with earlier studies. Since few primitive societies remain to be studied, too much attention is given in most contemporary anthropological departments to moralizing treatises which search only for evidence to boost one or other prevailing fashion in political science theory.

Writing in 1939, Elsie Cleve Parsons produced an integrated picture of the complex religious and social life in the pueblos, including Zuni, Acoma, Laguna, Taos, Isleta, Sandia, Jemez, Cochiti, Santa Clara, San Felipe, Santa Domingo, San Juan, and the Hopi villages. She compared Pueblo cermonies from each of these towns and presented an extensive body of solstice, installation, initiation, war, weather, curing, kochina, and planting and harvesting ceremonies, as well as games, animal dances, and offerings to the dead which has become a classic source book.

Stranger in the Nest: Do Parents Really Shape their Child's Personality, Intelligence, or Character
David B. Cohen
John Wiley & Sons, 1999

How often do parents, having tried to raise the perfect child, one that reflects their values and goals, find that they have a "Stranger in the Nest," a child that turns out not to be one that reflects their values and desires? This happen often, and explains the title of the new book by University of Texas psychologist, David B. Cohen. The basic message of the book is given in the sub-title "Do Parents Really Shape their Child's Personality, Intelligence, or Character," with the answer a resounding: No! In explanation, Cohen book emphasizes the role of genetic and pre-natal events in shaping intelligence and personality.

The book puts the emphasis on the good news for parents whose children have turned out other than as they would wish. It points out how diseases such as schizophrenia, manic-depression, and autism

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were once blamed on poor parenting, but now they are regarded as due to biological causes that parents cannot be blamed for. The evidence for these conclusions comes from family studies, especially those of twins and adopted children. For instance, if one twin is schizophrenic, the other twin is schizophrenic about half of the time, a rate about 50% times as great as the about 1% chance of any particular person being schizophrenic. Likewise, the probability of an adopted child growing up to be schizophrenic is much greater if the birth mother was schizophrenic than is she was not. This evidence points to genetic factors being very important. Similar evidence now exists for conditions such as manic- depression and autism, conditions once blamed on bad parenting.

In trying to make the case for parents and other environmental influences having relatively little influence, Cohen points to cases where a person turned out good in spite of appalling environmental conditions. The black scientist, George Washington Carver is one example. Literature is filled with other examples where people somehow found the strength to overcome obstacles. When one asks the question of where the strength came from, there is often no obvious environmental cause. The very plausible answer is that these individuals were born with it, it was in their genes.

In the other direction, the numerous cases where well-intentioned and good parents produce criminal offspring are described. If outstanding individuals produce poor offspring, and poor parents often produce excellent offspring, differences in parenting within the normal range are unlikely to have major effects on basic personality.

Cohen also points to the common observation that siblings, even same sex siblings, are often radically different, both in personality and intelligence (sibling IQ differences average 12 points, which is 70% of the 18 point difference among children randomly selected from the same population). This is hard to explain by traditional social rearing theories since parents usually raise their children in the same way. Yet it is easily explained by a genetic theory (perhaps supplemented by there being a random component in development, such as Miller 1997 has proposed).

For those who might in this present day still be puzzled by the idea that genetic effects can explain differences between siblings (other than identical twins), Cohen explains how roughly half of the

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genes from each parent are passed on to the child in a random process with the result that each child is genetically different. Genetic theory predicts that siblings will be very different, while only small sibling differences are predicted by the theory that parents shape their children.

The book is divided into two parts. The first focuses on how weak the case for parental effects on children's development is. The second explains genetic and for pre-natal effects. If I had been writing the book I might have reversed the order, first documenting the cases where genetics and other non-parental causes were known to have an effect. By first documenting how important genetic and pre-natal effects were, one would then have laid a solid basis for critiquing those who implicitly assumed these effects were non-existent, and then blamed the parents for their children's problems. This article will take the alternative approach.

Some of best-documented genetic effects are for intelligence. It is found that on IQ tests identical twins correlate about .85, fraternal twins about .60. Both sets of twins share the same home environments, but identical twins have all their genes in common while fraternal twins have only half of their genes in common. Thus, the extra .25 correlation is the genetic effect of an extra .5 of genes in common. Thus, the total genetic effect should be twice .25, or .50. Thus, by the well established twin method, it is estimated that half of the variance in childhood intelligence is due to genetic effects.

Another method is to look at identical twins raised apart. These have the same genes but different environments. Five such studies (in three different countries) show an average correlation of .75. That identical twins raised apart come out so similar is powerful evidence for the power of genes. Supporting this interpretation is the fact that for studies of raised together twins when about 18 years old, the correlation for identicals is roughly the same as for younger identicals, but the fraternal correlation has dropped to about .4, again suggesting a higher heritability for adult intelligence.

How do you reconcile the higher heritabilities obtained from the identical twins raised apart methodology with the somewhat lower heritability from the standard twin method? Cohen (like others) reconciles these by noting that the studies of twins raised apart are of adults, while the studies of twins raised together are of children.

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Their conclusion is that the heritability increases over time. To some this is surprising. One might expect the environmental effects to increase with time, causing them to be greatest in the adults. However, others would expect the influence of the common rearing by the parents to decrease over time. When children are young, the parents control the whole environment. As children age, they more and more pick their environments. Genes play a role in which environments they pick. All over the world teenagers are choosing friends, and even mates, that their parents disapprove of. A person who is smart and who enjoys intellectual activities will engage in intellectual activities, read books etc. By adulthood individuals are picking their own environments and the influence of the family is fairly minor.

Behavior genetics makes it possible to partition the environmental influence into that due to being reared in the same family (referred to as shared variance) and that due to other causes. One of the most striking findings is that the familial influences are so weak. Identical twins raised apart correlate about .75, while those reared together correlate .85. This suggests the effect of being reared together given identical genes is only .1, really quite small. As small as this is, studies of the IQ resemblance of unrelated children adopted into the same household show that they have essentially zero IQ resemblance. This suggests that the effect of being reared in the same family is essentially zero. Most of the environmental effects documented (and behavior genetic methods do prove that there are environmental effects) appear to be due to things that siblings within the same family do not share. (Rowe 1994 presents much evidence for this).

Supporting evidence for the role of genes is provided by many findings. Brain size correlates with IQ, tests done at 6 months (before most environmental influences have had a chance to exercise their effects) correlate with childhood IQ, adult IQ correlates with the biological relatives of adoptees, but not with that of the adoptive parents, and IQ correlates with reaction times. For more on these correlations see Miller (1999) review and summary of Jensen's (1998)recent book.

The argument then goes on to discuss various aspects of personality, summarizing what is known about their biological causes.

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It is pointed out that where one identical twin commits suicide, in 15% of the cases the other twin also does so. While this may not sound like much, it implies that the rate is elevated by a factor of 800. For adaptively reared people who commit suicide, their biological, but not their adoptive relatives, have elevated suicide rates. Suicide and depressive disorders are found to run in families. In a study of Amish, 24 out of 26 suicides were associated with depressive disorders, although evidence is that only 20% of the depressed people try to kill themselves.

Crime is another thing parents often get blamed for. Yet consider the findings when adoptees whose biological mothers were felons were compared with adoptees whose mothers were non-criminal. The former were more likely to have been arrested (15% versus 2%), convicted (13% versus 1%) and incarcerated (10% versus 0%), as well as to have been diagnosed with antisocial personality. In Denmark, Medick's work showed that among adoptees, the number of convictions by the biological parents helped predict the probability that the adoptee would have a property crime conviction. The probability rose from 10% when the biological parent had no convictions to 20% when he had three or more convictions. No such relationship was found for the adoptees and their adoptive parents. Yet surely if criminality were related to something learned from the parents, a relationship would show up between the criminal behavior of adoptees and the adoptee's parents.

Very likely what is inherited is certain personality traits, including aggressivity. One study of adoptees that had an aggression disorder found that 30% of their biological parents had an antisocial personality disorder (but none of the adopted parents). Interestingly, a 30% rate is also found for non-adopted children and their parents.

The twin literature also shows a genetic effect, with an average of 10 studies showing the concordance rate for identicals to be 51%, and for fraternals a much lower 21%. Especially interesting is a study of eight identical twin -adoptees, each with a criminal record. Four, or fifty percent, also had a co-twin with a criminal record.

Interestingly, juvenile delinquency seems to show a lower heritability (but still a positive one). Pooled results for 7 twin studies showed a 84% concordance rate for identicals, versus a 69% rate for fraternals. Apparently, environmental factors such as peer pressure

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play a greater role in explaining the tendency of twins to be alike in delinquency. Evidence is presented that criminal tends and delinquents tend to be of low intelligence, so part of the heritability of criminality is a reflection of the heritability of intelligence.

Many parents are concerned with the combination of distractibility, impulsitivity, and hyperactivity known as attention deficit-hyperactivity disorder. This turns out to be related to having an antisocial personality and criminality. The biological fathers of hyperactive adoptee children were eight times as likely to have an antisocial personality. Twin studies show hyperactivity to have a high heritability, perhaps as high as 80%.

The natural question is where within the brain are the structures that affect these behaviors. A tumor affecting the part of the brain known as the hypothalamus is one source of violent anti-social behavior. Other neurological causes include an abnormality within the temporal lobes, or within the frontal lobes.

While twin and adoption studies are very powerful for demonstrating genetic effects, direct evidence of a particular gene's effects are also powerful evidence. Cohen reviews the evidence for many single gene effects, starting with Alzheimer's (admittedly a disease seldom blamed on poor parenting). While three single genes are known to cause early onset Alzheimer's, for the much more common late onset form, the research has focused on the gene that affects the E form of the apoliptoprotein. In one study, those with none of the E-4 form had a 20% Alzheimer's rate, 47% in those with one, and 91% for those with two.

Since one effect of Alzheimer's is to greatly lower intelligence, a widely disseminated gene that affects intelligence has now been identified. There is now evidence that compared with other Alzheimer's patients, those with a double dose of the E-4 allele have more of the amyloid plaques that are associated with the disease.

Cohen reports on some fascinating work on biological causes for behavior (i.e. causes apparently not due to differential parenting). Evidence is presented that low serotonin accompanies anti-social behavior in humans, including impulsive violence, impulsive fire setting, etc. One study followed aggressive children over a two-year period. Those with the lowest initial levels of serotonin were most likely to get into trouble. Survivors of an initial suicide attempt with

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low serotonin were more likely to make a follow-up attempt. Also, released criminals convicted of manslaughter or arson were followed up for three years. Those with the lowest serotonin activity were most likely to commit a violent crime.

Finally, there is evidence that for fraternal twins with an E4 allele, but without Alzheimer's symptoms, perform more poorly than their E4-free co-twins. As an aside this means that in this age group, a genetic polymorphism has been discovered that affect IQ. Although Cohen doesn't point it out, since the frequency of the E-4 Allele is known to differ between populations, the first gene producing racial differences in IQ has been identified.

Cohen mentions many fascinating findings. Wolfram's syndrome is a rare genetic condition associated with blindness, deafness and other conditions. About two thirds also have psychiatric conditions. It is a recessive condition requiring two copies of gene on chromosome 4 and affects about 1 in a 100,000 persons. However, single gene carriers have an increased risk (in one study 4-5 times greater--than-expected risk) of psychiatric behavior. Two studies have found such symptoms, and suicidal behavior, in biological relatives of Wolfram patients. Because one randomly picked from the population has a one in a hundred chances of carrying a Wolfram mutation, the total number of cases caused by this mutation is potentially huge.

Fragile X syndrome is a fascinating condition in which a large number of repeats on the X chromosome cause mental retardation. A recent discovery is that the number of repeats can increase over the generations, typically in the ovarian cells that mature into a woman's eggs (contrary to the general rule that genes are transmitted unaltered between the generations). Most individuals have a small number of repeats, (<50) that are normal and stable, but with 54-200 repeats there is a premutation which is likely to expand into a full mutation (with expansion from 90 repeats being virtually certain). One characteristic of this is that identical twins can differ in the number of repeats, making it possible for one genetic twin to exhibit genetic mental retardation, but not the other one. Cohen points out that this implies that not all of the differences found between identical twins are necessarily environmental in origin. He speculates that for schizophrenia and panic disorders, where the age of onset seems to drop over the generations, that the observed differences

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between identical twins could be caused by such a genetic mechanism.

Cohen claims that identical twins can even differ in sex. This happens when an XY embryo (which would imply a male) is created, but divides into two, creating identical twins. However, apparently in some cases in the next cell division, the Y chromosome has been known to get lost, creating individuals with an X but no Y, an abnormal arrangement called XO. This condition is known as Turner's syndrome. The children are females, look female and act very feminine, but because they lack ovaries, are infertile. In rare cases this affects only one of a pair of otherwise identical twins, producing identical twins of different sexes.

Another fascinating fact about Turner's syndrome females has recently been discovered. Turner syndrome females are often relatively impaired in social cognition, often being socially disruptive (notice that social skills are often assumed to be determined by rearing). Compared to Turner girls who received their single X chromosome from their father, those who received their single X chromosome from their mothers are more impaired academically (40% versus 16%) and socially (72% versus 29%). They are more likely to lack awareness of other's feelings, to be excessively demanding of other's time, to be difficult to reason with when upset, to be insensitive to other's body language, and to be unaware of what is socially appropriate.

This is believed to be an example of genomic imprinting in which the gene from one parent is apparently switched off. It is possible that genes for social cognition and self-control are actually switched off in the offspring when inherited from the mother. Cohen speculates that this might explain why males, who inherit only a single X chromosome from their mother (if they inherit a X chromosome from their father they become females) are socially less adroit than females. The females also inherit a X chromosome from their father, and this X chromosome presumably carries the relevant genes which are not switched off. This is just a theory, but a fascinating one.

Cohen provides a fascinating account of the biology of sex differences, presenting strong evidence that many of the sex differences are indeed biological. He discusses the fascinating Joan-John case in which one member of a set of identical twins had his penis accidentally damaged soon after birth. The doctors recommended

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that he be surgically altered to look female and be raised as a girl. The parents did this. For the first few years the sex reassignment appeared to have been a success. At this point, the "experiment" appeared to have demonstrated that social conditioning was everything and that two genetically different individuals, one raised as a male and one as a female, would adopt the behavior's of their respective sexes. This was very politically correct, and the initial report was widely written up in textbooks.

However, the full story was not as depicted in the textbooks. The child was very unhappy as a girl, became depressed, and even attempted suicide, always feeling she was not really a girl. She rejected dresses, dolls, and any attempt to get her to imitate her mother's make up rituals. She preferred to imitate her father shaving and to play with boys. She finally unilaterally adopted a masculine identity, deciding to live as a man, and quit trying to act as a girl. Finally her parents revealed her sex of birth. He (back in his male identity) then had a mastectomy to remove the hormonally created breasts, and an operation to recreate a penis. He eventually married a woman, and adopted her children. This sad story seems to show that certain parts of the brain are masculinized or feminized early, and not easily altered by environmental conditions. Six cases are known of XY males born without a penis, castrated at birth, and reared as girls. One researcher noted that all six were basically male in their minds and behavior.

While genes frequently explain our descendants' problems, sometimes the problems are due to prenatal environmental causes. Some twins are more like each other than others. An identical twin is created when the zygote (a fertilized egg) divides. If this occurs early, each twin develops its own placenta and may have different levels of nutrition. If it occurs late, the twins share a placenta and hence a blood supply. If the split occurs late the twins may be mirror image twins in which certain aspects are reversed, notably handiness. Reportedly, twins discordant for handiness are more likely to be concordant for schizophrenia (60% versus 32%). This is consistent with schizophrenia being caused by early viral infection, which would affect both twins that shared a placenta. Interestingly, identical twins with a significant difference in fingerprints (at the base of the index and third fingers) are more likely to be discordant for schizophrenia.

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This effect is believed to occur because the finger print difference indicates differences in nutrition or oxygen supply between the twins that could also affect brain development. Interestingly when one or both of the twins have unusually asymmetric fingerprints, there is an increased probability of severe schizophrenia. Interestingly, twin pairs with one member with such an asymmetry tend to be unusually different on certain traits including anxiety, depression, phobias, concerns about health and morals, and schizophrenia-like peculiarities of thinking.

Cohen points to the experience of homosexuals as evidence of the power of biology, since most homosexuals acquire their sexual orientation and behavior in spite of strong social pressures not to be homosexual. This is one case where a naturally-born child may feel like a stranger in the nest. He describes the evidence that there is a genetic influence on homosexuality, which comes from both twin studies and from research dealing with a specific location on the X chromosome. Twin studies suggest a heritability of between 25% and 75%. Specific markers on a region of the X chromosome known as X28 were shared in 33 out of 40 homosexual pairs of brothers, far above the expected 50% sharing if there was no genetic effect. Much of this evidence is also reviewed in a paper by the author of this review (Miller 1998), which also attempts to reconcile evidence for the heritability of homosexuality with the evolutionary argument that genes for homosexuality should be strongly selected against.

Especially interesting is Cohen's discussion of obsessive-compulsive disorder and Tourette's syndrome. Fifty percent of those afflicted with Tourette's and 20% of their relatives have obsessive-compulsive disorder. The 20% rate is found even for those Tourette's patients who themselves do not display obsessive-compulsive disorder.

Children often develop obsessive-compulsive disorder after recovering from a strep infection. The immune system of virtually all obsessive-compulsive disorder children, even those who have never had strep, are especially reactive to an antibody-a specific protein called D8/17. He suggests that obsessive-compulsive disorder may be an autoimmune disease in which the region of the brain called the caudate is adversely affected. The same holds for Tourette's syndrome.

While this is basically a book for the layman (and especially for

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parents), the professional will learn things he had not been aware of. For instance, this writer was fascinated to learn that an adoption study had been conducted dealing with birth order. Various studies (Sulloway 1996) have shown that personality and adult behavior vary with birth order. For instance, the later born are more open to experience than the first-born. This has usually been explained by social theories in which children of various birth orders experience somewhat different environments. For instance, the later born usually have to deal with the presence of older siblings who are stronger than they are. A standard genetic theory cannot explain these birth order effects, since the probability of getting any particular gene is independent of birth order. However, there could be some biological effects that are neither social nor genetic in origin. Recently, University of Texas psychologists Jeremy Beer and Joe Horn used an adoption study to look for evidence of the social effects of rearing. They compared first-born adoptive children reared either as a social senior with a younger sibling, or as a social junior with an older sibling. None of the IQ and personality effects that had been reported in other studies showed up.

This points to a prenatal effect rather than a rearing effect. Blanchard and Klassen (1997) have proposed a biological theory that could explain the birth order effect on homosexuality. Miller (1998) has extended this theory to explain other birth order effects.

One could go on and on with the evidence that biology affects many mental and psychological aspects of behavior, most of which have been attributed to various aspects of parenting. As noted, this reviewer would have presented this evidence earlier. Once one is aware of the positive evidence for genetic and prenatal effects, one becomes very aware of the faults in the many studies that the media and many textbooks present as showing the importance of environmental effects in general, and parenting in particular. The first major section of the book is devoted to critiquing the various studies that have claimed to demonstrate the importance of environmental effects, and the importance of parenting.

The most common example of overstating environmental effects is to simply ignore the possibility (or probability) that the observations are due to genetic effects. For instance a young child may readily exhibit anger, just as his parents do. Instead of saying that the

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child inherited a quick temper, it may be asserted that he never learned from his parents to control his temper.

Mistakes of this type are frequently made with regard to intelligence, and traits associated with intelligence such as academic and economic achievement. Intelligence is know to be strongly correlated with academic and economic achievement (see Herrnstein & Murray 1994 or Miller's 1995 review and summary of their book in this journal). As shown above there is substantial heritability for intelligence. Yet, when intelligent parents are observed to have intelligent children, the obvious explanation (to those familiar with the behavior genetic evidence) is rejected, namely that the children inherited the parents' intelligence. His problem solving skills are instead attributed to how his parents reared him. The same is often done for academic achievement, which in children is often attributed to the parents good rearing and the good environment provided, rather than to smart parents having smart children who do well in school.

Because intelligence (whether that of the parents or of the children) is often not measured in studies, while traits such as parent's education or occupation are, the child's good performance is often attributed to socioeconomic class rather than the indirect effects of inheritance of intelligence.

In considering the environment's influence, it should be recognized that people often select their own environments, and frequently their genetic traits affect the environment they select. For instance, smart, motivated students often select the harder courses in school, and go to Ivy League schools. It does not follow automatically that just because those who are educated at such places know more, that their knowing more is due to the superior education given there.

It should also be realized that people construct their own environments. A well-known measure of the quality of the home environment, the HOME inventory, proves to have substantial heritability. What is happening? Apparently many of the things measured are a response to the children's traits, which are themselves inherited. For instance, a home filled with books is more likely to be provided to a child who likes to read.

Another example is that the self reported numbers of spankings parents used on their 6-9 year olds correlated with the amount of

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lying, cheating and disruptive behavior their children displayed two year later in school. The newspaper suggested that parental use of corporal punishment actually made children more anti-social in later years. However, a very plausible alternative is that bad children get spanked, and children who are bad when young are bad later.

Cohen points to a study that showed that children with fewer behavioral problems tended to have more supportive parents, but the correlation was a modest .23. For adoptive parents the correlation was a much lower .07. Apparently the personality traits that make for supportive parents also make for well-behaved children, and the two are correlated primarily because parents and children have 50% of their genes in common.

At one point Cohen notes "When we are tempted to conclude, No wonder little Billy is so neurotic, just look at his parents, we should consider the reverse; No wonder his parents are so neurotic, just look at little Billy."

By such arguments Cohen builds up to his conclusions that while environmental influences and parenting are important, their impact is limited. Parents should not blame themselves when their offspring indeed turn out to be "strangers in the nest."

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Edward M. Miller

Errata

Volume 39, Number 3 Pages 147-172

Copies of the proof did not reach the author, and we regret that consequently a number of corrections did not get made. In addition to missing diacritics on Polish language words, the following corrections are required:

Page 147 Read "A. Wrzesinska, Museum of the First Piast at Legnica" for "A. Smiszkiewicz-Skwaska, Depart. of Anthropology, University of Lodz";
In the abstract: 5th line from bottom, replace the colon after "gigantism" by a comma.
Last line, substitute "Marfan's" for "Marfanjs".

Page 148 3rd complete paragraph, 3rd line, read "1921" for "19211".
7th line from end, read "1967" for "1997".

Page 151 Table 4, 1st column, 11th item, read "Orbit Height" for Polish "wysokosc oczodolu".

Page 153 1st paragraph, place closing quotation marks *after* closing period instead of before parenthetical reference.
Last paragraph, 3rd line, read "Fig. 2" for "Fig. 2-26".

Page 169 1st line Delete the word "by" before "osteoma".
3rd paragraph, 3rd line, read "15" for "15a".
4th paragraph, 3rd line, read "22b" for "22 a,b".
4th line, read "foramen" for "foramens".
5th paragraph, 2nd line, read "venosum" for vernosum".
last paragraph, 3rd line, read "mandible" for "mandibles".

List of References:

Page 170 Antoniewicz, W. Read "dwarfs. Wszechswiat," for "dwarf. ...,".

Page 172 Szymczak, B. Read "Szymczak B., Wasowska E., Zietek A." Read "wczesnosredniowieczynm" for "wczesn ooeredniowiecznym".
Talko-Hryncewicz, J. Read "Karlach" for "Kar-lach".
Wells, L. H. Read "1964" for "1963".

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